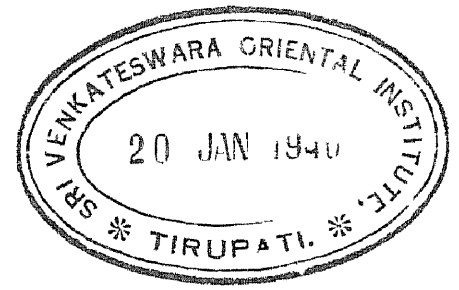


University of Mysore



ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1935

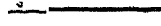


BANGALORE,

PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS

1936

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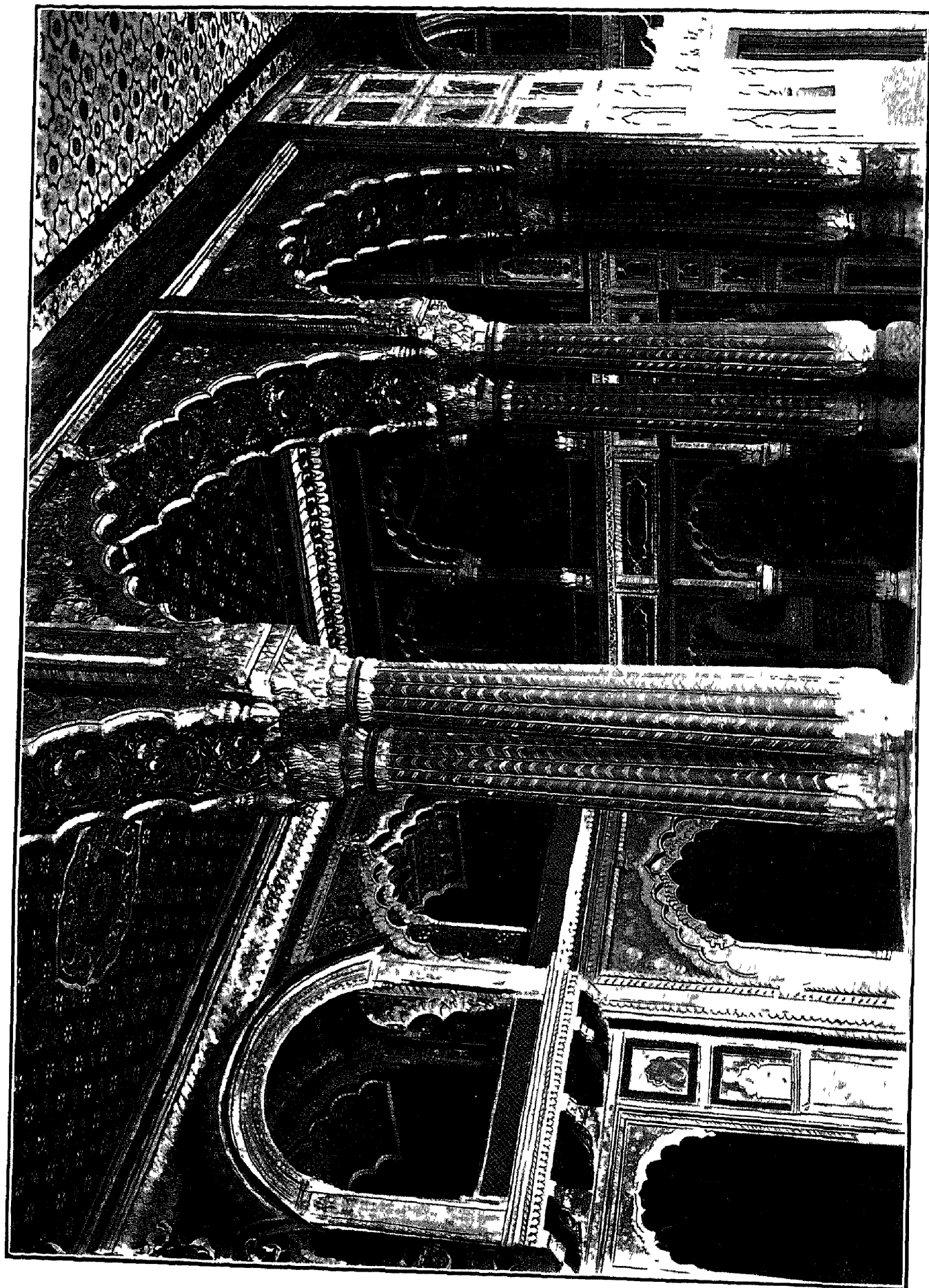
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Son — -Commander in-chief Chāmaīājabahadai



DARYA DAULAT SERINGAPATAM, INTERIOR VIEW (p. 63)

Mysore Architectural Survey

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1935.

PART I—ADMINISTRATIVE.

Staff. There was no change in the staff. The Architectural Assistant was retransferred to work at the Government Architect's Office at Bangalore.

Tours. The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan districts for collecting archaeological data and also for noting the needs of the monuments from the conservation point of view. The Assistant to the Director toured in parts of the taluks of Molakalmuru in the Chitaldrug District, Chennagiri in the Shimoga District, Hassan in the Hassan District, and Gundlupet, Seringapatam and Krishnarajnagar in the Mysore District for collecting inscriptions. The Architectural Assistant worked mostly at the headquarters until he was retransferred to Bangalore.

During the summer of 1935 the Director made an extensive tour in Western and Northern India at his own cost for the purpose of getting first hand acquaintance with Indian Architecture and Sculpture outside Mysore. Among the places visited were —

Goa,	Abu,	Muttra,
Belgaum,	Ajmer,	Bindavan,
Kolhapur,	Chittorgarh,	Delhi,
Pandharpur,	Udaipur,	Amritsar,
Poona,	Ujjain,	Lahore,
Nasik,	Bhilsa,	Harapa,
Karle,	Sanchi,	Taxila,
Elephanta,	Udayagiri,	Peshawar,
Bombay,	Khajuraho,	Khyber Pass,
Ahmedabad,	Gwalior,	Baramula,
Junaghad,	Agra,	Mussoorie,
Girnar,	Fatepur Sikri,	Lucknow,

Ayodhya,	Gaya,	Puri,
Allahabad,	Buddha-Gaya,	Konarak,
Sri Kasi,	Santiniketan,	Simhachalam,
Sarnath,	Calcutta,	Waltair,
Patna,	Bhuvaneswar,	Madras.
Nalanda,	Khandagiri,	

The ancient monuments, excavations and museums were studied and the chief universities and important colleges were visited.

Among the ancient sites explored were Malūrpātina and Kundāna and the hill-fort of Rahmangarh. Special attention was paid to the work of conserving the famous temples at Bēlūr and Halebīd.

A large number of unpublished inscriptions were collected during the year and about 50 of them are now published. One of these

Epigraphy. is a copper plate grant dated Śaka 873 relating to King Rājāditya and throws some light on the relations between the Ganga, Chālukya and Rāshtrakūta kings of the period. Another is a stone inscription of the Hoysala king, Ballāla II, recording a grant by his minister Mahadeva to the temple of Shanmukha in Kumārasvāmibetta and refers to a previous grant to the temple by the Rāshtrakūta king, Krishna.

During the year the detailed report of the department for 1930 was published.

Publications. The printing of the report for 1931 was completed and the printing of the reports for 1932 and 1933 made good progress. Guide books were prepared for Nandi, Bēlūr and other places of interest but could not be printed.

The coin collection of the Bēlūr temples was acquired for the department and a detailed study of the coins excavated at Chandravallī was commenced.

An interesting Kannada manuscript named 'Mādhavānkana Kāvya' was discovered and studied.

My thanks are due to the staff of the department for their co-operation in carrying out the work of the year.

KALLESVARA TEMPLE, ARALAGUPPE



CENTRAL CEILING (p 11)

PART II—STUDY OF ANCIENT MONUMENTS.

ARALAGUPPE.

CHENNAKĒŚAVA TEMPLE

About $3\frac{1}{2}$ miles directly to the west of Bānasandra, close by the M. S. M. Railway line, stands the village of Aralaguppe (Alariguppe

General Description.

of the inscriptions) which has several interesting old buildings. The largest of these is a Hoysala temple dedicated to Kēśava which stands on a high ground in the centre of the village. It is a single-celled temple with a tower and appears to be a cross between the Kēdārēśvara temple at Halebīd and the Lakshmī-Narasimha temple at Hosaholalu. The outer wall of the garbhagriha and the corresponding portion of the platform are shaped like a star with sixteen points. There is a regular sukhanāsi, in front of which is a navaranga, squarish in shape and having nine ankanas. To the east of the navaranga is its extension with the sides of the entrance ankana flanked by stone benches. Outside these benches are the pierced windows and railings while the rest of the temple is walled up. The temple has excellent ceilings, pillars and wall decorations. A portion of the latter, however, is concealed from view by the appurtenant Narasimha temple on the south.

The temple has no connected inscriptions except the signatures of sculptors under some of the wall images. From the resemblance of

History

the garbhagriha to that of the Kēdārēśvara temple at Halebīd and of the rest of the temple and its sculptures to those of the temples at Nuggihalli and Hosaholalu, the date of the temple has to be guessed as being somewhere about the first half of the 13th century A. D.

The temple is raised on a platform, about 4' high, whose contour follows that of the temple. Its five cornices have unworked faces. One

Platform.

set of steps only leads up to it on the east and is flanked by niched towers. Every alternate point of the star appears originally to have had a sculptured elephant of poor workmanship. One of these is now in position on the north-west and three others are found around the temple.

The basement around the navaranga and garbhagriha resembles those of the Halebīd Kēdārēśvara and Nuggihalli Lakshmī-Narasimha

Basement.

temples and has six sculptured friezes fully executed. The general impression conveyed by the sculptured wall is one of profuse grandeur.

Frieze A —The lowest frieze contains caparisoned elephants with riders moving forth to battle. The animals are represented in all their usual fighting and playful attitudes.

Frieze B —The second frieze is that of horsemen with swords and lances, cantering forth to battle as in a procession. Some of the animals wear mail armour and the riders wear garters and shorts. Here and there camels with drums break the monotony of the horses

Frieze C.—The third frieze is a long creeper scroll of the usual type in high relief

Frieze D.—The fourth one is the mythological frieze illustrating the Rāmāyana and the Bhāgavata. The chief scenes can be indentified as follows —

East wall commencing from the south of the Navaranga doorway

(a) A king seated in state (Daśaratha ?) flanked by lady attendant and soldiers

South of front ankana —

(a) Dasaratha is received in Svaiga by Indra and other gods.

(b) The *Putrakāṁśthi* sacrifice.

(c) Dasaratha and his queens receive the sacred porridge

South-east of Navaranga

(a) Rāma and his three brothers are born and are suckling.

(b) Daśaratha celebrates the birth of his children.

South of Navaranga —

(a) The babies are named by the king and queen in state.

(b) The cradle ceremony

(c) The infants crawling on fours.

(d) The boys learn archery

(e) The depredations of Mārīcha and Subāhu.

(f) Viśvāmitra seeks Rāma and Lakshmana

(g) Rāma and Lakshmana follow Viśvāmitra.

(h) Rāma and Lakshmana slay Tātakā near her hill.

The south outer wall of the sukhanāsi and garbhagriha is hidden by the Narasimha shrine

West of Garbhagriha —

(a) Rāma, Lakshmana and Sītā live on the banks of the Gōdāvarī.

(b) They slay demons who attack them in the jungles.

(c) [To be indentified].

(d) They slay Virādha.

(e) They cut off the nose of Śūrpanakhī and destroy the headless Kabandha.

KALLESVARA TEMPLE, ARALAGUPPE



UMAMAHESVARA (p 12)

(f) Rāma pursues the golden deer, while Rāvana carries off Sītā in a vimāna held in his left hand.

(g) Jatāyu is slain by Rāvana

North of Garbhagriha —

(a) Coronation durbar of Sugrīva.

(b) Rāma sends out Hanumān

(c) Hanumān brings news to Rāma.

(d) Darbhasayana.

(e) A multi-headed figure . perhaps, Rāvana

(f) Rāma, Lakshmana and Sītā standing

(g) Rāma, Lakshmana, Bharata, Śatrughna and Sītā are taken in procession

North of Sukhanāsi —

(a) Coronation procession of Śrī Rāma with musicians and dancers celebrating.

The Rāmāyana ends here. The Bhāgavata begins

North-west of Navaranga —

(a) Lakshmīnārāyana in Vaikuntha.

(b) Lakshmīnārāyana and Durgā in conference

(c) Vasudēva brings Krishna to Yaśōdā in Gōkula.

(d) Kamsa attempts to kill the new born child, and is punished by her in the shape of Durgā

North of Navaranga —

(a) Kamsa in durbar sends Pūtānī.

(b) Krishna is brought up in Gōkula

(c) He is fondled by ladies, rocked in a cradle, crawls on the floor and is brought up with Balarāma

(d) Krishna slays Pūtānī.

West Buttress —

(a) Cart-loads of butter and milk are taken to Krishna.

(b) Krishna destroys the twin trees.

East Buttress —

(a) Krishna slays Dhēnukāsura

South-east of Navaranga —

(a) Krishna slays an elephant, perhaps Kamsa's elephant.

North of front ankana —

(a) Krishna and Balarāma overcome the wrestlers.

(b) Kālingamardana.

(The story is a little confused here.)

East of front ankana

Groups of Gōpīs admiring Krishna

The fifth basement frieze around the navaraṅga and garbhagriha contains a row of makaras with uplifted heads while the sixth is a frieze of hamsas in various artistic attitudes.

Instead of the last two friezes, in front of the temple, however, is a row of Yakshas seated between pilasters bearing turrets with intervening rearing lions. Above the row of turrets is a slanting railing with creeper scroll band below and jewelled band above between which is a row of sculptured panels separated by cylindrical double pilasters. The panels contain images of ladies, dancers, musicians and soldiers and are not of high class workmanship.

Above the railing on the east are a series of pierced windows with un-worked surfaces. One of these slabs on the south-east contains a Kannada inscription of about 1700 A D

Wall Decorations.

The wall around the rest of the temple is, as usual, divided into the upper and lower halves by a cornice ornamented with beaded pendants and floral dentils. Below it are the large wall images having mostly scroll work and lion faces on the pedestals and creeper tōranas like those at Nuggihalli and Sōmanāthapur. The images also are of the same quality as at Hosaholalu being profusely ornamented and quite good, though shortish and thick limbed. They are, in order, from the south-east of the navaraṅga and running clockwise —

1. 2. Lakshmī and Amaranārāyana. The latter is seated on the coils of Ādiśeṣha.

South of Navaranga —

3. Dancing Gaṇeśa

4. Mōhinī with attendant removing thorn from foot.

5 6. Six-handed Sarasvatī dancing, playing on vīṇā, with lady attendant on left.

7 8 9. Harihara (?) standing with a consort on each side. His four hands hold rosary, chakra, sankha, broken (bowl? supported by rod). Sculptor's name in Kannada Honoja

10. Six-handed goddess (Hariharēśvari?) with musala, padma, chakra, sankha, pāṣa and kapāla or bowl in her hands. The sculptor's initial appears on a number of these sculptures

11. Vishnu standing as Kēśava (?) (padma, sankha, chakra, left hand free and loose)

12. Vēnugōpāla.

13. Vishnu standing as Śrī Kṛṣṇa

14. Lakshmīnarasimha.

15. Vishnu as Śrī Rāma six-handed (arrow, chakra, padma, sankha, musala and bow)

- 16 Vishnu standing six-handed (abhaya, arrow, śanka, padma, bow, varāḍa).
 17 Six-handed Lakshmī standing (padma, goad, chakra, śankha, pāśa, phala).
 18 Yōganārāyana (four-handed). The sculptor Honnōja is mentioned as having built the temple
 19 Lady (Lakshmī) offering flowers
 20 Six-handed Vishnu standing (chakra, two hands covered by later wall, pāśa, shield, and śankha)—Gōvinda (?)

A number of images including Ugranarasimha are concealed in the Narasimha temple

West of Garbhagriha —

- 21 Varadarāja--only two hands visible (abhaya and śankha)
 22 Śarasvatī dancing, eight hands (broken, broken ankuśa, rosary, book, pāśa, tāla (?) vīṇā), a drummer on each side
 23 24 Goddesses with padma and phala
 25 Vishnu standing as Kalki (?) (sword, chakra, śankha, abhaya)
 26 Varadarāja (dāna, chakra, śankha, abhaya)
 27. (a) and (b) Lakshmī
 28. Vishnu standing, four hands [arrow, chakra, plantain or sugarcane plant (?), bow] A peculiar form, to be identified
 29 Trimūrti (?) with eight hands (sword, broken, trident, chakra śankha, pāśa, padma, oblong shield)
 30 Goddess standing
 31. 32 Vishnu standing as Janārdana (padma, chakra, śankha, pāśa, 2 other hands broken, one on either side) Lakshmī to left
 33 God standing (Harīhara ?), four hands holding sword, chakra, śankha and trident
 34. Mōhinī dancing with uplifted cobra.
 35 36 Vishnu standing (chakra, musala, musala, śankha), Lakshmī on left

North of Garbhagriha —

- 37 38. Vishnu as Balarāma (?), standing (abhaya, musala, chakra, śankha), Lakshmī on right.
 39. 39 (a) Vishnu as Paraśurāma [padma, paraśu, chakra, musala (?)], Lakshmī on left.
 40 Vishnu as Halāyudha (chakra, plough, musala, dāna.)
 41. Lakshmī.
 42. Lakshmī.
 43. Vishnu as Halāyudha (padma, plough, chakra, musala.)
 44. 45 Vishnu standing (abhaya, chakra, śankha, musala), Lakshmī on right.
 46. 47. Eight-handed Harīhara (?) standing (rosary, chakra, cobra, padma, śankha, plough, musala, abhaya) Lakshmī on left.

48. 48 (a) Vishnu standing with the two front hands joined in yōgamudrā and the two back hands holding chakra and śankha Lakshmī on right
49. 50. 51. Vishnu standing [padma (?), musala, chakra, śankha] with a consort on each side
52. 53. 54 Kālingamardana flanked by consorts
55. Lady with padma and phala.
56. Garuda
57. 58. 59 Vishnu standing (musala, padma, gadā, chakra) flanked by consorts.
- 60 61. Vishnu standing (phala, chakra, pāsa, musala) Lakshmī on right.
- 62 Mōhinī molested by a monkey.
- 63 Vishnu standing as Mādhava (?).
64. 65. Vishnu as Varadarāja with Lakshmī on right
- 66 Vishnu standing eight-handed (musala, arrow, padma, chakra, bow, śankha, goad, pustaka). (Pl IV, 2). To be identified
67. Goddess.
- 68 69. God standing (rosary, vajra, gourd, bowl, broken) with consort on right.
- 70 Vishnu as Venkatēśa (?) (abhaya, śankha, chakra, katihasta)
71. Harihara (trident, concealed in buttress wall, śankha, rosary).
- 72 Vishnu standing [musala (?), chakra, sankha, dāna]
73. Lakshmīnārāyana
- 74 Vishnu standing, with four hands—(tree branch, chakra, sankha, padma).
- 75 Vishnu standing, front hands joined in añjali and back hands holding chakra and śankha.
76. Vishnu as Śrī Rāma (arrow, śankha, chakra, bow).
77. Eight-handed Harihara (musala, trident, gadā, chakra, śankha, goad, paraśu, musala)
78. 79. Vishnu standing (śankha, chakra, śankha, padma) Lakshmī on left
80. 81 Concealed by east buttress wall
- 82 Lakshmī
- 83 84. Vishnu dancing, eight hands [rosary, mudrā with the thumb and the *anāmikā* (ring finger) joined together (?), chakra, broken, śankha, samamudrā, lambahasta, kalāśa] (Pl. IV, 1) Lakshmī on left
- 85 86. Harihara (padma, chakra, śankha, trisūla) with consort on right

Above the dividing cornice is the usual row of turrets borne on single or double pilasters with a number of images of goddesses holding phala and padma standing on the north and south of the navaranga wall.

The eaves are of the usual type with beaded pendants and floriate dentil projections The parapet is composed of four cornices, the lowest bearing flowers, the second makara mouths, the third being unworked, and the fourth supporting the row

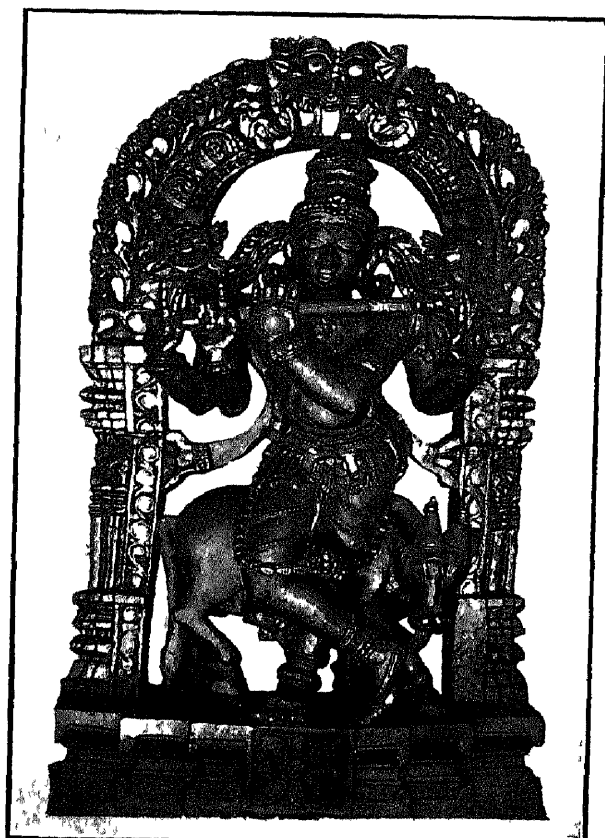
Eaves and Parapet



1 KESAVA TEMPLE, ARALAGUPPE, VISHNU
DANCING (p 8)



2 KESAVA TEMPLE, ARALAGUPPE, VISHNU (p 8)



3 KRISHNA TEMPLE, CHIKMALUR,
VENUGOPALA (p 16)



4 GANAPATI TEMPLE, KURUDUMALE,
SUBRAHMANYA

of śikharas which have, interspersed among the kīrtimukhas and Yakshas, the following on the east, six-handed Lakshmī dancing, on the south, six-handed Vishnu along with his consorts, and on the north, Lakshmī in the yōga posture with an attendant Lakshmī on each side.

Tower The star-shaped tower, which is formed of four tiers of comparatively plain turrets with kalaśaless śikhara above, has a fine outline effect. Its eastern projection has lost the Sala group.

Navaranga A plain unworked doorway leads into the navaranga which has the usual nine ankanas with an additional eastern ankana and the stone benches on the east side. It has no side niches, but has two niches against the western wall containing Ganeśa (south) and Mahishāsura-mādinī, a good group (north). The other images kept in the navaranga are a fine well sculptured image of Kēśava, six feet high with the two front hands and nose broken,—perhaps the original image of the temple,—and a small recent image of Rāmānujāchārya which is now worshipped as Gundappa.

Navaranga Pillars. The navaranga pillars are of two main varieties. The four central pillars and the easternmost two are of the lathe-turned bell-shaped type, rather stout and fat, but finely ornamented with beaded work round the bell, and scroll work on the pot and abacus. The capitals have beaded work and lions in the corners. The other two pillars are of the bell-shaped sixteen-fluted kind and have bracket figures of musicians connecting the abacus with the wheel-moulding.

Ceilings. Most of the ceilings of the temple are deep and dome-shaped. They are, commencing from the east doorway and running clockwise —

1. The Dīpālakas on the octagon with a row of Yakshas above and circular indented gallery with three concentric circles and a pendant bud in the dome.
2. A twelve-pointed star-shaped gallery with concentric circles above
3. Six-pointed star-shaped gallery with concentric circles
4. Octagonal gallery with concentric circles above.
5. Śrīchakra-shaped gallery with concentric circles above.
6. Flat ceilings with padma medallions
7. Squares with interlaced serpentine band
8. Eight-pointed, star-shaped gallery with concentric circles above.
9. Circular gallery with concentric circles above
10. Indented circular gallery with concentric circles above

Sukhanasi. The sukhanāsī doorway is of the usual Hoysala type with dvārapālas and simple perforated screens on the jambs and Amaranārāyana on the lintel with five turrets and intervening lions on the cornice

The sukhanāsi ceiling has a shallow padma dome

The garbhagriha doorway is flanked by dvārapālas and has Lakshmī-nārāyana on the ceiling The garbhagriha ceiling is

Garbhagriha.

almost flat with padma medallions. In the cell on a large Garuda pedestal stands a smallish image of Kēśava which is of definitely Hoysala workmanship with profuse ornamentation, a consort on each side and a serpentine tōrana with the ten avatāras around its edge But it is doubtful if this was the original image, since an outline marked on the upper surface of the pedestal suggests a much larger image Possibly the broken one kept in the navaranga was originally in this cell

The temple which is a typical structure of the common class of ornate Hoysala temples is rapidly going to ruin. It deserves to be better cared for and looked after

- 1 The foundation of the temple on the north has sunk by nearly half a foot and the building with its tower has a slight leaning on this side.

Conservation.

2. To prevent the navaranga walls from falling outward two buttress walls of size stones and a stone beam buttress have been given on the north side They are ugly and cannot be done away with unless the walls are rebuilt

3 For the Ugra-Narasimha figure on the south outer wall of the sukhanāsi a large shrine with a garbhagriha and a navaranga has been constructed in later times with varied materials among which are four slim bell-shaped Chālukyan pillars collected perhaps from the older temples to the east of the village. Since the Ugra-Narasimha image on the wall was damaged a separate Lakshmīnarasimha image is now being worshipped in the same shrine In the interest of both the temples it is absolutely necessary to remove the extraneous structure and rebuild it for Lakshmīnarasimha somewhere else This would give Lakshmīnarasimha his own independent temple and open to view the beautiful sculptures on the south wall of the Kēśava temple

4. On the north-east and elsewhere, owing to the action of rain water a portion of the foundation is laid bare This should be covered up very early with a stone revetment

5 Proper arrangements may be made for the regular worship of the gods in the village by employing for Kēśava and Narasimha a regular Vaikhānasa priest. That would make the temple more popular and ensure public attention to it

6. Since the railway line is about a hundred yards to the south of the village a flag station may be erected here at which local trains at least would stop.

7 The roof has cracked and is leaking in many places It has to be repaired and the stones of the platform to be reset and cement-pointed.

KALLĒŚVARA TEMPLE

About 200 yards to east north east of the Kēśava temple and close to the tank is a group of old temples known as the Pañchalingas. Of these the temple of Kallēśvara is the largest. It is shaped roughly like a latin cross with its top to the east. The main shrine of Kallēśvara is on the west and consists of a small garbhagriha, an open sukhanāsi, and a navaranga. Evidently it is a building very much older than the Hoysala period. In all probability it hails from the Pallava period, i.e., about the 9th century A.D.

Its walls are practically straight and without ornamentation except for low, flat and plain pilasters and the two pierced stone windows of the navaranga which have fine designs. On the south one is a creeper scroll with two men riding lions in the convolutions, while the north one, which perhaps bore dancing figures, is broken. A modern porch leads to the navaranga doorway which is of fine workmanship. Its jambs have seated Yakshas and Śaiva dvārapālas, vertical bands of creeper scroll and rope ornamentation. Above the Gajalakshmī lintel are Yakshas with dwarfish bodies, while on the canopy above them are the characteristic horseshoe kīrtimukhas.

The navaranga which is about 16' × 16' has three kinds of pillars. The central ones are of the slim bell-shaped Chālukyan type, those of the sukhanāsi are similar with sixteen fluted lower shafts rising on octagons, while the wall pilasters are squarish with the same bell shape.

The ceilings are all flat and plain except the central one which is of marvellous workmanship and of great sculptural importance. It is a flat ceiling with nine panels, from the four central revetments of which are suspended four flying Gandharvas with garlands in their hands. In the outer panels are the eight Dikpālakas with consorts and attendants on their vāhanas. Each one of these figures is beautifully conceived and executed. In the central panel is Tāndavēśvara in a vigorous pose beautifully executed. The ornate kirītas, the broad chest, slim waist, tapering arms, fish-like thighs, moderate ornamentation and life-like representation place the figures of this ceiling among the finest sculptures in the Mysore State. (Pl. II). Among the points of interest may be noticed:—

- (1) The peculiar pose of Śiva's limbs
- (2) The musicians accompanying Śiva, especially the drummer with three *tabala*-like drums made by stretching leather over the mouths of three pots, and the flutist who rides on a cobra,
- (3) The clouds through which Indra's four-tusked elephant is moving in the heavens,
- (4) Varuna's makara which has only two front legs, its back being scaly and its sides floral,

- (5) Vāyu's finely horned antelope flying through the air ,
- (6) The musical attendants and garlanding Gandharvas of Īśāna, which are sculptured almost completely in the round

Each one of the panels deserves to be separately photographed, especially Tāndavēśvara, Īśāna and Varuna.

The garbhagriha doorway is also old though of plainish workmanship, and the flat-headed large linga is placed on a fine broad *yōnī*

The Nandī in the outer navaranga which faces Kallēśvara is not very beautiful. The north shrine is now almost completely ruined and the granite pillars that stand there are of modern workmanship. A broken image of Kēśava of Hoysala workmanship stands in it facing south with a flat slab of the ceiling falling on its head.

The east shrine which is also modern contains an image of Sūrya, also of Hoysala workmanship, placed on a pedestal with seven horses.

The south shrine which is also modern contains a beautiful old image of Umāmahēśvara (Pl III). The god is two-handed and sits in sukhāsana with marvellous ease and grace. By his side sits his consort, while above him are two flying Gandharvas and below is a recumbant Nandī. The graceful contour of the bodies and the ease of their poise and the beauty of their proportions are wonderful. The tōrana is thin and unimportant. This image, very probably, belongs to the same period as the Kallēśvara temple, i.e., about 900 A.D. The ceiling in the Kallēśvara shrine and the Umāmahēśvara image remind us strongly of Ajanta art.

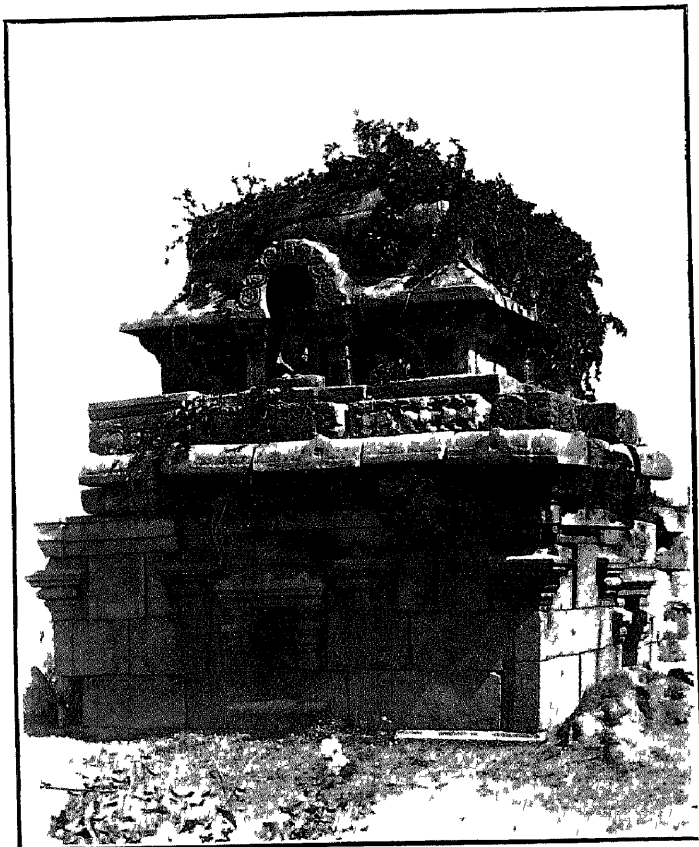
The other linga temples nearby are two to the right and two to the left.

Three of these are intact on the inside and contain
Other Temples. respectively Chālukyan pillars of the following types.—

- (1) Round bell-shaped.
- (2) Square bell-shaped, with sixteen-pointed fluted shafts.
- (3) Indented square pattern

They remind us strongly of the Maralēśvara and Pātālēśvara temples at Talkād. The whole series is built on a large platform about 100 yards north to south and 50 yards east to west, which is faced all round with dressed granite slabs. This island was probably surrounded by the old tank which is now silted up on the west. This set of temples appears to belong to the Ganga times.

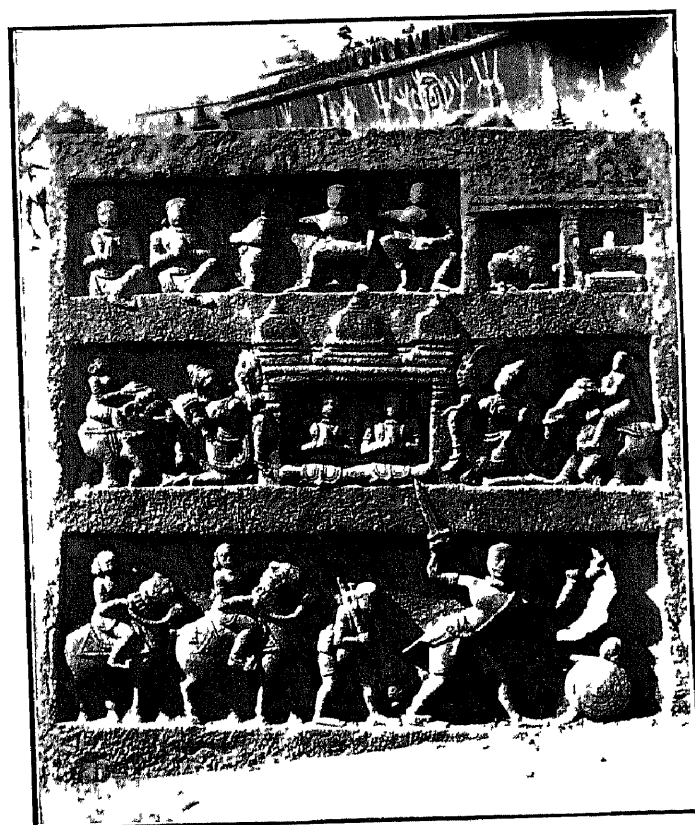
The earth around these temples had better be excavated to the depth of about 4 feet when the temples would be easier to enter. The Kallēśvara temple was repaired about five years ago by one Bhadramma. Its stone stepped-pyramid tower and indented square-bottomed śikhara are now plastered over and surmounted by a metal kalaśa. It is a very old temple which deserves to be protected and placed under Class I for conservation.



1 AMRITESVARA TEMPLE, MALURPATNA
SOUTH WEST VIEW (p 13)



2 CHAUDESVARI TEMPLE, MALURPATNA,
TORANA (p 14)



3 VIRAGAL, MALURPATNA (p 13)



4 RAMA TEMPLE, KUDALUR, VENKATESA ?
(p 14)

MALURPATNA

Malūrpatna, in the Chennapatna Taluk, is about five miles from Malūr and is situated on the right bank of the Kanvā river. It appears to have been an important agrahāra during the Ganga, Chōla and Hoysala days. It contains several vīragals one of which is figured on Pl. V, 3, about half a dozen old granite temples and a large number of Grantha, Tamil and Old Kannada inscriptions.

AMRITĒŚVARA TEMPLE.

The Amritēśvara (Arkēśvara) temple stands to the south-west of the village and is in a condition of advanced ruin. It has a garbhagriha and a sukhanāsī with four pillars built evidently in the Chōla days as seen from the inscriptions. The sukhanāsī pillars are round and ornamented and resemble those of the Maralēśvara and Pātālēśvara temples at Talkād. The outer walls are ornamented with pilasters and niches in low relief. The front navaranga is a Hoysala addition of the days of Narasimha I with at least four of its pillars finely fluted and bearing elephants, flowers, etc., carved in low relief. The temple has a stone tower (Pl. V, 1).

The temple is so ruined that it is difficult to restore it to its original form. It has some lands, and worship is being offered to its black

Conservation

linga by a peasant. A pillar of the sukhanāsī which has fallen down and two of its beams could be restored to their position with the help of the labour which the villagers promise. A battened wooden door may be provided.

NĀRĀYANASVĀMI TEMPLE

About a hundred yards to the north-west of the Amritēśvara temple is another temple in which there are two images of Vishnu as Janārdana, one is an early Vijayanagar figure in the round and the other a granite relievo which has an older look. The hands are thus disposed: abhaya with padma in the palm, chakra, śankha, gadā with fingers pointing to the feet. There is some evidence that the temple had formerly a navaranga. What now remains is the Chōla structure consisting of the garbhagriha and the pillared sukhanāsī and a small rude porch of recent times.

What the temple needs is only the clearing of the neighbourhood. A half-built compound wall of recent times surrounds the temple.

Conservation.

There does not appear to be any need to complete it since the building has a door which can be locked.

VARADARĀJA TEMPLE.

The Varadaraja temple is a small structure which is now being used as a private dwelling of the priest. He may be removed to some other house and the neighbourhood cleaned.

CHAUDĒŚVARĪ TEMPLE

The temple of Chaudēśvarī near the tank has a large late Vijayanagar prākāra and a mukhamantapa with a few rounded pillars which appear to date from the Hoysala period. The rest of the temple which is possibly of the Ganga or Chōla period consists of a garbhagriha with two octagonal simple pillars. In the navaranga are a number of unimportant relievo sculptures as in the Pātālēśvara temple at Talkād. The navaranga doorway is guarded by two Yaksha dvārapālas. The main image is a meso-relievo showing a beautiful image of Chāmundā seated in sukhāsana and spearing the fallen rākshasa. The pose is unusual, dignified and interesting.

In the place of the Nandi mantapa there is a stone tōrana or gate-way adorned with pilasters borne on dwarfs or Yakshas. It has an interesting top representing the section of a dome (Pl. V, 2).

ĪŚVARA TEMPLE.

The Īśvara temple near the tank is a modern structure of little importance containing an old linga set up on a modern pītha. The walls are badly cracked.

Since there are so many temples in such a small place it would be better if renovation efforts are concentrated on a few only, preferably Chaudēśvarī, Nārāyanasvāmī and Arkēśvarasvāmī temples.

KUDALUR.

Kūdalūr is a village^{*} about four miles on the way from Malūr to Malūrpatṇa.

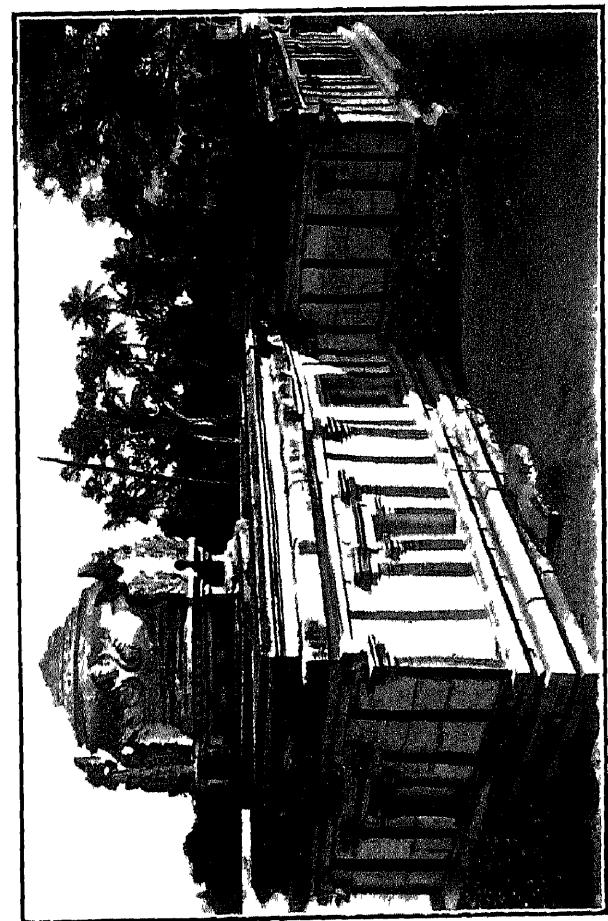
Situation

It also appears to have been a prosperous agrahāra in the Chōla days dating from which are two temples known as Śrī Rāma temple and Mangalēśvara temple.

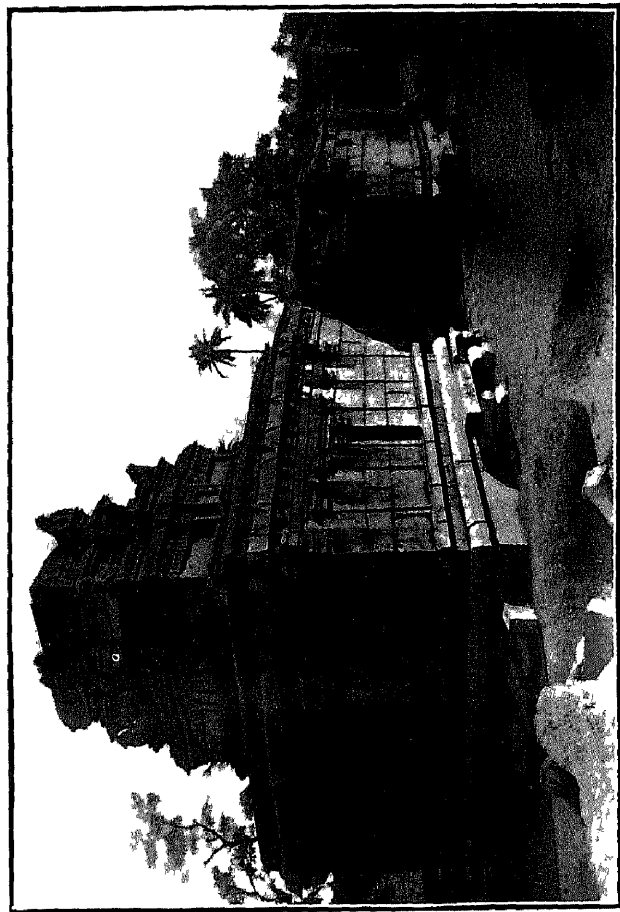
Sri Rama Temple

The Śrī Rāma temple has a neglected appearance with cracked walls. Against one of its outer walls is found a relievo image of Venkateśa (?) with abhaya, prayōga-chakra, śankha and katihasta (Pl. V, 4).

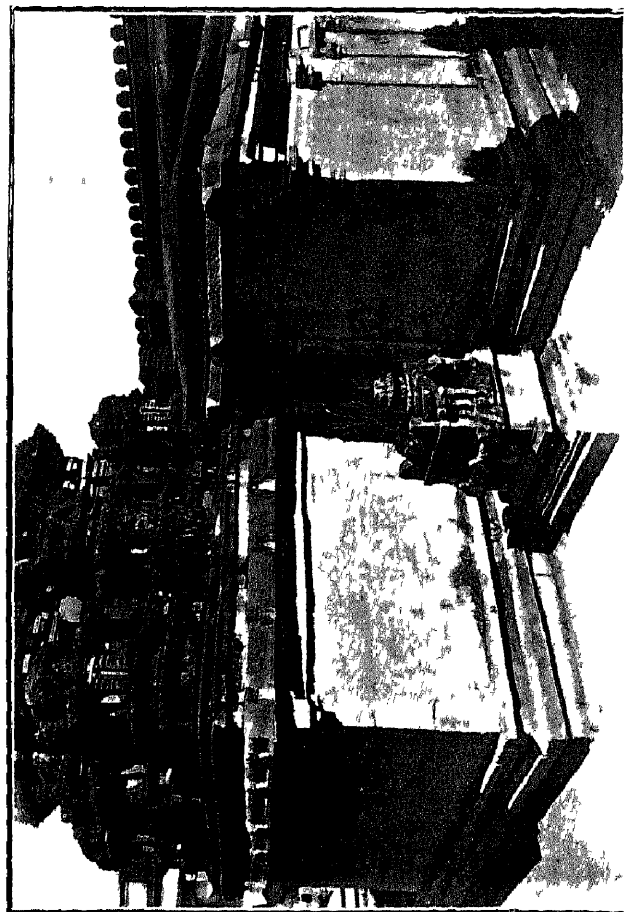
The navaranga walls bear the masons' marks in Kannaḍa characters. Were they rebuilt in Vijayanagar times? To the north of the temple the cart-track passes through a deep cutting which reveals many layers of glazed redware potsherds, sometimes with incised ornamentation.



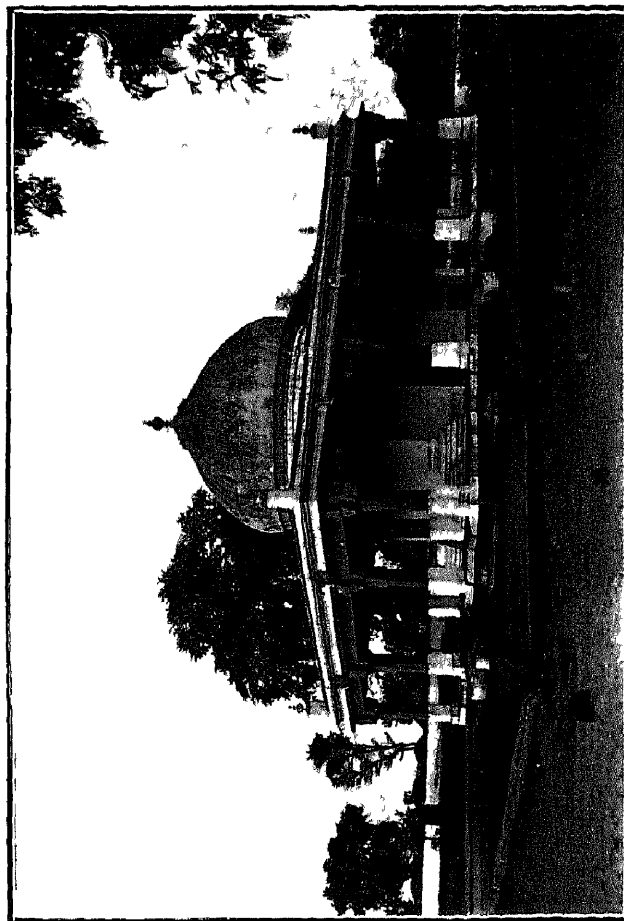
1 KRISHNA TEMPLE, CHIKMALUR, SOUTH-WEST VIEW (p. 15)



2 KAILASESVARA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 17)



3 APRAMEYA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 18)



4 SYED IBRAHIM'S TOMB, CHANNAPATNA (p. 21)

About a hundred yards to the north-east of the Rāma temple are the ruins of the temple of Mangalēśvara which appears to have faced westwards, having a garbhagriha, a sukhānāsī and a navaranga with roughly worked pillars. The numerous inscriptions of the temple show that it was built in the Chōla or Hoysala period. It is impossible to do anything to save this temple. It would be better if the inscription stones and the three large lingas are rescued from destruction and stored in a safe place. To the north of this temple is a stone-built tank, about 60 feet square, near which are a number of male and female reliefs.

CHICKMALUR.

ŚRĪ ARKĒŚVARASVĀMI TEMPLE

Chickmalūr is an old agrahāra town with the temples of Gōpālakrishna and Arkēśvara.

The Arkēśvara temple is a plainish structure with a small garbhagriha, a sukhānāsī, and a navaranga with four very plain octagonal pillars and a large porch of four pillars to the east and a smaller one of two to the south. It has a close resemblance in outline to the Vaidyēśvara temple at Talkād, though it has almost no ornamentation. On the outer walls of the garbhagriha appear typical pilasters and niches which are imitations (?) of the Chōla period. No Yakshas or other figures below or on the eaves are found in the temple.

To the north of the navaranga a door admits us into a small chamber with a brick niche in which perhaps was formerly housed the Dēvī image. In the navaranga are now found the following rude sculptures: Saptamātrikas, Vīrabhadra with vīṇā, Shanmukha, Varadarāja and Sūrya.

The sukhānāsī has three ankanas extending from north to south and then a smaller sukhānāsī leading to the centre. The linga appears to be a natural stone.

The temple appears to be in a comparatively strong condition and is a muzrai institution. A compound wall was built around it but it is now embedded in the earth. This outer yard should be excavated and the compound wall rebuilt. Electric light may be installed, if it is not very expensive.

Conservation.

GOPĀLASVĀMI TEMPLE.

The Gōpālasvāmi temple appears to be part of the Chickmalūr agrahāra, since the Arkēśvara temple is exactly to its north-east. It has a small garbhagriha, a double sukhānāsī, a navaranga and a porch of peculiar form. The latter is really a porch of three ankanas with another of a single ankana projecting from the centre. (Pl. VI, 1).

The pillars of this porch and doors of the navaranga appear to belong to the 14th century and bear numerous Tamil and Grantha inscriptions. The pillars, again, have sixteen-sided imitation flutings like those in the Hṛṣīkēśvara temple at Chitaldrug and on the cubical mouldings appear various bas-relief figures including Narasimha, Janārdana, circling acrobats, Vēnugōpāla, a lady feeding deer, etc. The pillars are elegant and are crowned with capitals having pendent drop-brackets. The dvārapālas are rude sculptures in granite. The only thing of any sculptural value in the temple is the main image of Vēnugōpāla, about 4' high, which appears to be carved in pot-stone in imitation of Hoysala work. The image and its tōrana are of one piece and the latter is well-designed, though the ten avatāras are absent. The figure is fine and is reclining upon a cow which is feeding its calf. (Pl. IV, 3). A flute is held in the god's hands and the lips are shaped to show the act of blowing into the flute. The archaic smile noticed in the images of the Vaidyēśvara temple at Talkād is found on this god's face.

The garbhagriha has on its outside pilasters and niches resembling Chōla work. The towers of most of these temples appear to have been rebuilt in the late Vijayanagar period with flattish bricks typical of the Pāllegār times.

The mahādvāra which is without a tower is also a Vijayanagar structure. The large stone inscription to its south-east is buried in the ground and should be dug up and set up in the same place.

The temple is in a fair state of preservation, being provided with four ugly but serviceable modern windows. In the south-west corner a

Conservation

stone block is out of position and could be easily restored.

The whitewash on the inscriptions must be removed.

The north wall is bulging out in a few places. It must be repaired. The institution is a muzrai one and not a protected monument.

KALLĒŚVARA TEMPLE

To the north-west of the Gōpālasvāmi temple on the right bank of the river stands a small temple of Kallēśvara with a large kalyāni to its north (C 120' × 120'). The building, though small and modest, appears to be a Chōla construction and bears numerous Tamil inscriptions on its pillars and walls. It appears to have undergone a reconstruction sometimes with brick walls in the late Vijayanagar period as seen from the flat bricks used. But wherever the older work exists, as on the wall pilasters and niches and the pillars of the navaranga, the workmanship is correct and tasteful. The pillars are of the sixteen-sided fluted type, with sculptured cubical mouldings. The navaranga and sukhanāsi doorways have both the rudrāksha beads. The linga is a small one on a square pedestal and appears to have been disturbed from its original position. The garbhagriha is very dirty

and full of debris. Worship could be revived in this temple by the Muzrai Department at a small cost. The western wall of the navaranga is out of plumb. There is no porch in front of the navaranga.

DODDA-MALUR.

KAILĀSĒŚVARA TEMPLE

(Pl VI, 2)

The Kailāsēśvara temple appears to have been constructed as a part of the Periya Malūr Agrahāra by a Chōla officer about 1000 A.D.

History

It is seen from the Tamil inscriptions in which the temple abounds, that grants and improvements were made to it in the late Chōla period, *i e*, about 1100 A.D., in the early Hoysala period (about 1140 A.D.) and the late Hoysala period (1320 A.D.), and from the brick work, etc., we gather that further renovations were made in the 17th century. From an inscription by the side of the mahādvāra it is gathered that Vīra Ballāla III made some grants to the temple, and to his time we may have to assign the mahādvāra and the porch and possibly also the navaranga pillars.

The temple has a two-pillared gaibhagriha and a sukhanāsi, both of which bear distinct traces of Chōla work with their pilasters and niches, the rows of kubjas and hamsas below the eaves, and kīrtimukhas on the sharply curved eaves.

Description

The towers above are no doubt of the 17th century and are in a ruined condition. The navaranga whose basement cornice also bears numerous Tamil inscriptions, is less artistic. It is supported by four pillars with fluted shafts and cubical mouldings which would probably date from the Chōla period. The mukhamantapa of six ankanas is also probably of the 14th century, some of its pillars having octagonal bell mouldings and two others being cylindrical. In the navaranga are kept the images of the Saptamātrikas, of Sūrya, Bhairava and Nandi.

In the north wall of the navaranga a doorway leads us to the Pārvatī shrine which has also a navaranga and a sanctum. The workmanship here appears to be of a later date, though for the basement cornice numerous stones with Tamil inscriptions have been used. The Kailāsēśvara linga is of dark grey stone and is about 3½' high with its square pedestal. The brick towers of both the shrines are of about the 17th century.

The navaranga doorway has the rudrāksha beading as in the Vaidyēśvara temple and there are some pillar brackets lying about which contain the typical Chōla wave design.

This temple of Śiva which is one of the oldest in the neighbourhood is in a dilapidated and neglected condition. This is perhaps due

Conservation.

to the fact that the cultured inhabitants of the place are, without exception, Śrivaishnavas. Though the building is not of high architectural merit, as a piece of Chōla work standing for 900 years, it deserves some attention. The tower of the Pārvatī temple is in an advanced state of ruin and may be removed. The Pārvatī image of early Vijayanagar times (14th century) is now kept in the sukhanāsi and may be reinstalled. The walls of the main temple and its pillars are in many places out of plumb and could be set right with only the expenses for labour. It is necessary for the Executive Engineer to visit the place and send up an estimate for its repairs. On receipt of his report the question of renovating the temple may be considered.

APRAMĒYA TEMPLE.

(Pl. VI, 3)

The Apramēya temple is the largest in the neighbourhood and perhaps the most important from the point of view of worship. It is

General Description

in the centre of a Brahman agrahāra with the Kailāsēśvara temple in the north-east. It has a high prākāra wall and a large mahādvāra surmounted by a high brick tower typical of the late Vijayanagar days.

On the inside of the prākāra wall all around runs a fine verandah or 'Kaisāle', three ankanas broad, at the back of which, in many places, are shrines housing the Jiyar, Nammālvār, Madapallināchchār, Tirumangai Ālvār, Dēśika, Kūrattālvār, Pillailōkāchārya, Bhāshyakār and Bālakrishna. The last shows the child Krishna in the interesting pose of moving on all fours with a lump of butter in the right hand. The image is disproportionate and is said to be the original of which a similar figure in the Mysore Krishna temple is a copy. The pātālāṅkaṇa is borne on high octagonal pillars and appears to be of the Pāllegār times. The votive images of Rāmadāsa and his consort, Manchi-Lakshmī, stand in this pavilion. It is possible that these people got it constructed in the days of Jagadēvarāya. The Lakshmī shrine is found in the south-west corner of the prākāra and contains an image of the same period.

The main temple appears to be an old Chōla structure considerably altered, repaired and improved in the Vijayanagar period. Its

The main temple

octagonal basement cornices and outer walls have a large number of Tamil inscriptions some of which go back to the Chōla times. The earliest references to the god Apramēya appear to date even from the time of Rājēndra Chōla (?), i.e., before the days of Rāmāṇujāchārya.

The garbhagriha and many of the stones used for the rest of the structure appear to belong to the Chōla times, but the sukhanāsi which is large and borne on two heavy Vijayanagar type pillars with drop pendants, octagonal shafts and cubical mouldings and the navaranga of four similar, but taller, pillars are all structures definitely of the Vijayanagar period. There can be no doubt that these portions were largely rebuilt during the days of Achyutarāya or even later as seen from the mason's marks in modern Kannada. A further indication is given by a row of fine relievo sculptures found on the architrave in front of the navaranga. Here Rāma and Sītā are seated in state with all the court in attendance. These images remind us of similar things on the architrave at Kalale and elsewhere and belong definitely to the 16th century. In the navaranga are two dvārapālas and a Vishvaksēna. The main image of Apramēya, about $4\frac{1}{2}$ ' high, is really Janārdana with abhaya and padma combined. The figure and its tōrana are all of one piece. It is a beautiful image, finely ornamented. The chakra and śankha are held between the finger tips, the former being of a peculiar shape with a large hub. The knīta also is ornamented with vertical bands. Even the finger nails of the image are well worked reminding us of Hoysala workmanship. But the absence of the ten avatāras from the tōrana and other features suggest that it is either an eleventh century sculpture or one belonging to the 14th century. The archaic smile is not pronounced. In all probability it is the original Chōla piece.

The temple is a prosperous muzrai institution and an ancient monument of class II. Its inscriptions have been covered over with white-wash which should be removed. Several parts of the surrounding verandah and mahādvāra are said to be leaky. They may be repaired. It may be suggested that the bhakta-vigraha of the Mahārāja may be kept in a chamber at the back of the mahādvāra facing north. The ground around the temple may be levelled and kept clean, no cattle being housed in that locality. A park to the east near the river would add to the attraction of the place. In the north-west corner of the sukhanāsi is a cellar for depositing safely images, etc. A similar one appears to exist in the north-east corner of the navaranga.

CHANNAPATNA

The Timmappa Rāj Urs Mansion is a large three-storeyed building situated near the railway line on the north side of the middle of Channapatna town. It appears to have been constructed by Thimmappa Rāj Urs, a brother-in-law of Krishnarāja Wodeyar III, and the *faujdar* in command of Channapatna. The building is a typical Hindu mansion of the early 19th century with a verandah or *jagali* in front, large halls and rooms in the front block

and a fine large open quadrangle behind. Here existed in former times three rows of rooms on the east, north and west with a gateway at the back. The kitchen, the store-rooms and the domestic and women's apartments were formerly here. In the middle of the courtyard, at its back, is a small pond or 'kola' which gets its water-supply through a 'kāṛāñṇi' from a tank called Kunnīrkatte in the Bangalore Road. The whole town has its kāṛāñṇi system as this building has.

The first floor of the front building has a large Darbar hall supported by a row of six wooden pillars of the ornate 19th century type. These have fine Turuvekere black stone pedestals, ornate bottoms, fluted shafts converging towards the top brackets finely painted and gilded. The beams and ceilings which are all of wood are beautifully painted with elegant designs formed of floral figures with infillings of flowering creepers and plants. The character of the painting appears to be mixed, Indo-Moslem designs being particularly prominent. These designs should be compared with those in the Darya Daulat and the Jaganmohan Palace and the Amba Vilās.

Electric wiring appears to have been put in about six months ago and in many places it has damaged and covered the painting designs.

Conservation

This should not have been done without the approval of the Archaeological Department. The plaster of the inner walls of the room to the north-west of the Darbar Hall has separated from the *tadūke* wall and is in danger of coming down and even causing accidents. It should be attended to immediately. The heavy almunahs of the Sub-Registrar's Office in the 2nd floor may be removed, the office itself being removed to some other rooms down-stairs. The quadrangle may be converted into a well laid out flower garden, since it has two small kāṛāñṇi tanks. It is possible to convert these latter into fountains, if the pressure of water is sufficient. The question of transferring the Taluk Office to a more suitable modern building may be seriously considered. In that case the mansion may be used as a local Art Museum and a rest house for respectable guests. The woodwork and paintings of this building are worthy of preservation and of being copied.

The building has a fine large staircase in the north-east room resembling that in the Jaganmohan Palace. Several of the doorways are finely designed and painted, the Gandabhērunda appearing on the lintel.

The lintel of the front doorway has a fine little pavilion underneath which stands Vēnugōpāla reclining on a cow.

Inside the town of Channapatna there are the temples of Lakshminārāyana and Nilakanthēśvara. The latter is a large structure in which the pātālāṅkaṇa and mukhamantapa appear to be of the early 18th century by their tall tapering fluted pillars. The rest of the temple with its garbhagṛha,

Lakshminarayana and Nilakanthesvara Temples.

sukhanāsi and largish navaranga with its northern cell for the utsavamūrti are of the middle Vijayanagar period. The images of Lakshmīnārāyaṇa and Pārvatī are good pieces of modern workmanship, the former having a hooded cobra behind. The Nīlakantha linga is large and round-headed and has an ancient appearance. A marble image of Ādiśankara is found in one of the cells. The temple deserves better attention by the Muzrai Department. Its present keeper Vasudeva Sarma is keeping it neat and clean. He deserves encouragement.

Akkalshah Khadri Darga Makan. Akkalshah Khadri Darga is built in memory of the religious preceptor of Nawab Hyder Ali Khan. The tombs are in a hall about 20 feet square and covered by a dome which appears to have a double wall. The dome, though large and squattish, is in the Moghul style with a bulbose body placed upon a floral bottom and surmounted by a kalāśa and tower. Its walls are so thick that small chambers have been made in the corners. A verandah runs around the square structure and the stone pillars on the west are designed as those of a temple. The building is surrounded by a large number of large and small tombs. There is a small masjid on the west for offering prayers.

The institution has a muzrai grant of Rs 1,400 and is situated in a very prominent place. The neighbourhood may be kept cleaner and the approach planned out with a walk of flower trees, etc. Perhaps it would be better to give the darga an approach pathway. An estimate for its further repairs has been sanctioned.

Syed Ibrahim's tomb Syed Ibrahim's tomb is close to the Bangalore Road, facing east (Pl VI, 4). It has a small central room with a dome above. Around runs a wide stone verandah with octagonal pillars of the plainish Hindu type. The bulbose dome is less squattish than that of the other tomb and the kalāśa is placed also upon an inverted tower. The main or east door has a tablet stating "Tomb of Sayyid Ibrahim, Commandant of Bangalore". In the tomb room below the dome is an ornamental design running all round. The institution has a large compound with several smaller buildings some of which are used as dwelling houses of his descendants and others as halting places for travellers. The Mysore Muzrai Department has no connection with this institution. The grant of Rs 22 is made by the British and the institution is thus maintained. The place is endowed well enough to be much better kept.

Near the dargas is the tomb of Ummarkhan close by the roadside. It is said that it has a large underground chamber in which hangs a cradle supporting the coffin of Ummarkhan.

Fort door. Only a small part of the western extremity of the old Channapatna fort now remains. Part of this is visible from the railway train. The Mysore gateway which has been declared as a protected monument has now entirely disappeared except

for two walls of earth and rubble standing on either side with the stone facing peeled off and utilised for building purposes. One of the holes through which passed the beam formerly used as a bar for the doors is still to be seen. The Hanumān temple just inside the gateway has been rebuilt in a modern form. It contains a bas-relief of Hanumān of the usual Vijayanagara times and shows that the old Fort wall was a Hindu structure of the 16th century, perhaps built by Jagadēvarāya. Close by on the north there is a stone mantapa which might after all have been a gateway. It is doubtful if there is any use in continuing it as a protected monument.

The Varadarāja temple at Channapatna is the main temple of the old town and a large structure resembling the Apramēya temple at Malūr in most respects, except that it is even less ornamental and the piākāra and verandahs are ruined. The image is that of Janārdana as in Malūr but the top of the torana appears to be absent. The temple and the image are all of the middle Vijayanagara times. It has a garbhagriha, a sukhanāsi of two pillars, a navaranga of six pillars, a pātālānkana and no tower. It is a muzrai institution.

ABBUR.

Abbūr is a small village on the left or eastern bank of the Kanvā river, 5 miles to the north of Channapatna. An inscription of the Chōla times records that a son of Mādīgavuda built a tank (perhaps by putting an *anecut* across the river) and received as gift some lands from the people of the Malūr village. For some centuries its story is obscure, since no evidence is available. It is said that Brahmanya Tīrtha, the guru of Vyāsarāya, lived and died here (C. 1500 A.D.) and a stone tomb was erected over him. A Nāgarī copper plate grant of Vyāsarāya-svāmi states that he obtained it from Krishnarāya and gifted it away as a *viṭṭi* to 32 Madhva Brahman families. No trace of the agrahāra is visible. There are eight tombs (brindāvanas) including the chief one, showing that eight Madhva sanyāsīs stayed here for several generations. The Kundāpur Matt claims that Brahmanya Tīrtha and Vyāsarāya belong to that Matt and not to the Sōsale Matt. In the neighbouring hill there is a cave which, it is said, Purushōttama Tīrtha, the guru of Brahmanya Tīrtha, entered and disappeared into. It is possible that Purushōttama Tīrtha and Brahmanya Tīrtha had their headquarters here and that Vyāsa Tīrtha migrated to Anegondi from this place. In memory of his guru, Vyāsa Tīrtha might have made a gift of the neighbourhood as a Madhva agrahāra. The chief Brindāvana is a stone one about 4½' high, with a rude small image of a sanyāsī with a kamandalu carved on its east face. A small Hanumān shrine stands to its south. One of the neighbouring tombs bears a Nāgarī inscription reading 'Śrī Śā. śa 1840 Pim. Jē śu, Bhā (?) pia ti ti (23rd June, 1918).

One of the Brindāvanas in the north-west corner of the quadrangle has an inscription in Grantha characters upside down.

A modern compound wall with a few Mangalore tiled rooms has been added to the old mantapa and the place is kept neat and clean. It appears that Mr Belī Srinivasa Rao of Bangalore got the repairs done in 1929. The Archaeological Department does not appear to have been informed of these changes. The monument is under the management of the Kundāpur Vyasārāya Matt whose svāmi is stated to be in Shimoga. The village is a sarvamānya of the tomb. The annual income of the village is Rs. 3,000. The manager of the Matt in the locality appears to have no information that the monument is a protected one. A pavilion of Mangalore tiles has been put up in front of the tomb, without proper official permission. It is doubtful if the monument should be a protected one. If the tomb is that of Brahmanya Tīrtha definitely, it may continue to be such. Indeed what has been done is definitely for public convenience. It appears, however, better to give freedom to the Matt by removing the tomb from the list of Ancient Monuments.

CLOSEPET

In the centre of the town stands a small towerlike monument with an oblong bottom and about 11 feet high, bearing a tablet in memory of Sir Barry Close, and dated 1799. It has an inscription of 9 lines. The town was built in his name. The neighbourhood is dirty and built upon. Clear space should be left all around.

BANGALORE

1 VENKATARAMANASVĀMI TEMPLE.

The Venkataramanasvāmi temple in the fort appears to be the oldest building in the area. It is said to have been constructed (see inscriptions) in the days of Chikadēvarāja Vodeyar and endowed by his son Kanthīrava II. But it looks very much like the usual constructions of the family of Kempe Gauda, being one of the most ornate of such structures. It consists of a garbhagriha, two sukhanāsīs and a mukhamantapa which is really a navaranga-mantapa of nine ankanas. This mantapa is supported by very ornamental Dravidian pillars most of which have lion brackets, the corner ones having triple projecting minor pillars. The bracket lions tread on elephants and are ridden by heroes who hold reins of chain. The capitals are of the pendant bracket kind.

The outer wall of the temple is adorned by a row of relievos among which are to be seen the images of Vaishnavī, Brahma, Vishnu, Śiva seated, and riding forth on their vehicles the Rudras and the Dikpālas, the Sapta-Rishis, the marriage of Śiva, and the Saptamātrikās.

The basement in the rangamantapa is finely ornamented with rope design. The brick tower is of recent construction. There is nothing remarkable about the sukhanāsīs.

The main image is that of Venkatēśa with kirītamakuta and the tōrana is of the same stone

In the south-western corner of the compound stands a shrine of Hanumān. In the north-west is the shrine of Alamēlu supported, in the right cell, by the Ālvār and, in the left one, by Vishvaksēna

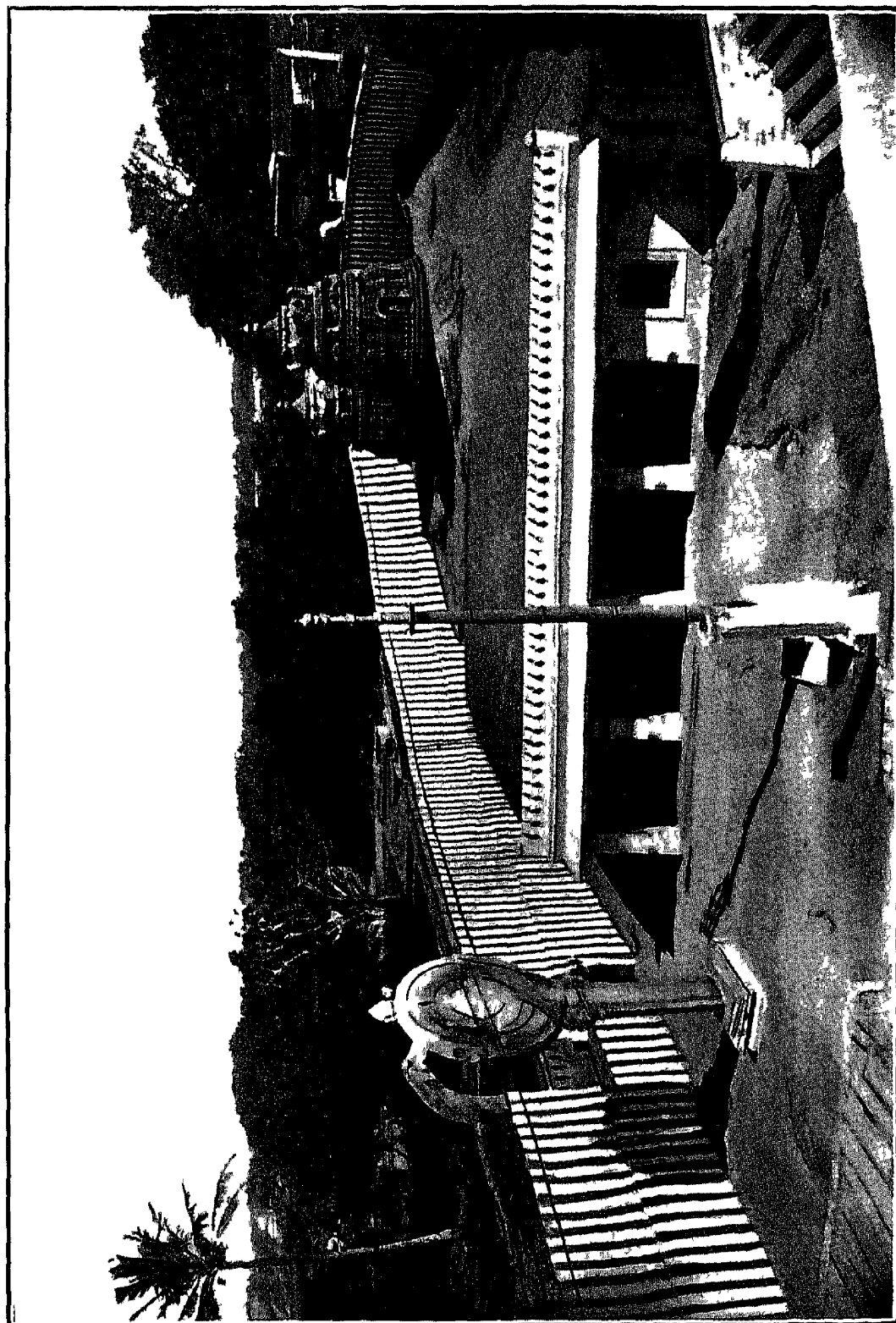
The garbhagriha cell of the Dēvī temple is badly holed by bandicoots. The flooring needs to be reset. The roof is leaky and needs repairs. The drainage is defective. The diain in the north-east corner should be repaired.

2. TIPU SULTAN'S PALACE.

The Palace of Tipu Sultan to the west of the Venkataramanasvāmī temple is the largest and finest of the old structures remaining in Bangalore. It was constructed by Tipu Sultan and is a typical palace of the Moslem times with a darbar hall on the first floor and large pillared verandahs on the north and south. The living rooms are situated on the west connected by a long corridor. It is highly probable that there was a courtyard to the west of the building containing the zenana apartments, etc. The beauty of the building is mainly due to the tall tapering wooden pillars of the Hindu type resembling an eight-petalled lotus in plan. The arches above are similar to those in the Darya Daulat. Facing the north in a projecting balcony on the first floor, the Sultan used to hold his darbar, while courtiers and visitors were introduced to him in the hall on the ground floor and his troops stood on the grounds to the north.

The building is a first class Ancient monument, but it has been considerably interfered with, owing to the needs of subsequent users. In the northern rooms the painted walls have been covered over with whitewash. The darbar hall has been supplied with wooden partitions which make it look ugly. The offices, etc., housed in the building should be removed as early as possible the partitions dismantled, and the building restored to its original form. The leak in the roof on the north-west corner of the north verandah needs repairing. The plaster on the walls is cracked in many places which should be looked into. In the north-west corner of the hall there is a stone tablet which reads

“ This Palace
was commenced by
Nawab Haidar Ali Khan 1778
and completed by
Tipu Sultan 1789 ”



GANGADHARESVARA CAVE TEMPLE, GAVIPUR, FRONT VIEW (p 25)

Mysore Archaeological Survey]

3. DELHI GATE, FORT

The old Bangalore fort has now almost disappeared except for a small portion of it near the north or Delhi Gate. Here stand portions of the old walls with their gateway. The middle wall is an old Hindu structure with a right-angled doorway and a guardian Hanumān on the inside. Tipu appears to have closed this up and to have added protecting and inner walls so that the three walls had three high arched gateways through which the road passed in a 'Z' form. These portions are now in the possession of the Health Office. Just above the old Hindu gateway, inside a projecting round bastion with its cannon-mouthed parapet, are three chambers two of which appear to have been guard rooms, the older one being a powder magazine. At the head of the latter stairway has now been put up a memorial tablet over the dungeon

“ In this Dungeon
were confined
Captain (afterwards Sir) David Baird
and many others
prior to their release
in March 1785 ”

Just to the east of these gateways Lord Cornwallis effected a breach in 1781 through which he entered and took possession of the place. A tablet recording this fact has been put up and is visible from the road side

“ Through this breach
the British Assault
was delivered
March 21st, 1791 ”

4. GANGĀDHARĒSVARA CAVE-TEMPLE, GAVIPUR.

On the south-west of Bangalore in Gavipur there is a large cave temple dedicated to Gangādhārēśvara (Pl. VII). It is said that the sage Gautama lived in this cave and worshipped the linga which appears to be a natural one and that Kempe Gauda rediscovered it. Between two horizontal rocks a crevice forms a large cave inclined backwards towards the north-west. The supply of a stream of water inside the cave during the rainy season formed a small pool of water which enabled ascetics to live here. The overflow of this pool is said to reach the Kempāmbudhi tank through clefts in the rock. In the days of Kempe Gauda the cave appears to have been partitioned into the Śiva shrine in the centre, the Pārvatī shrine to the west and the safe and water supply chamber on the north-west. Each of the two shrines has a narrow low-roofed pradakshinā and there is another pradakshinā passage

going round both the shrines. In front of each shrine are pillars of varied designs, the two belonging to the Siva shrine having rounded pot-shaped mouldings of the Chōla Bali-stambha type. It is possible that these may hail from the Chōla times even. The other structures are all of a later time.

In the passages are kept the following images: Bharadvāja, Shanmukha, Chandikēśvara, Dakṣiṇāmūrti and Sūryanārāyaṇa in the god's pradakṣiṇā; Yajñēśvara, Saptamatrikās, Kālabhairava, Vīrabhadra, Honnādēvī and Subrahmanyēśvara in the bigger passage, and Viṣṇuēśvara, Śakti Ganapati and bull in the hall.

A pillared mukhamantapa with a stone slab ceiling has been built in front of the hall, and in the yard in front are found four huge monoliths of great interest. Two of them are large discs (*tālavayana*) each about 25' high (Pl. VIII, 1), mounted upon stone pillars and the other two are trisūla and damaruga. (Pl. VIII, 2 & 3). A similar stone umbrella has been erected higher up the hill. (Pl. VIII, 4).

The two brick towers do not appear to have been built exactly over the shrines of the god and goddess.

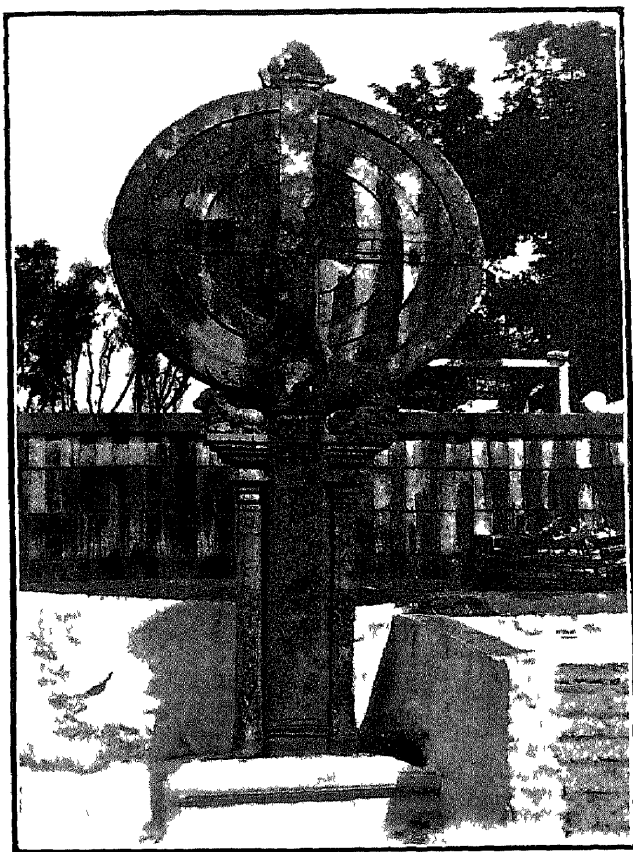
A brick chamber for Lakṣmīnārāyaṇa is in the course of construction. Its east to west breadth may be reduced so that it will not be an obstruction. Electric lighting may be extended in the pradakṣiṇās which are great curiosities with the visitors.

The towers need repair.

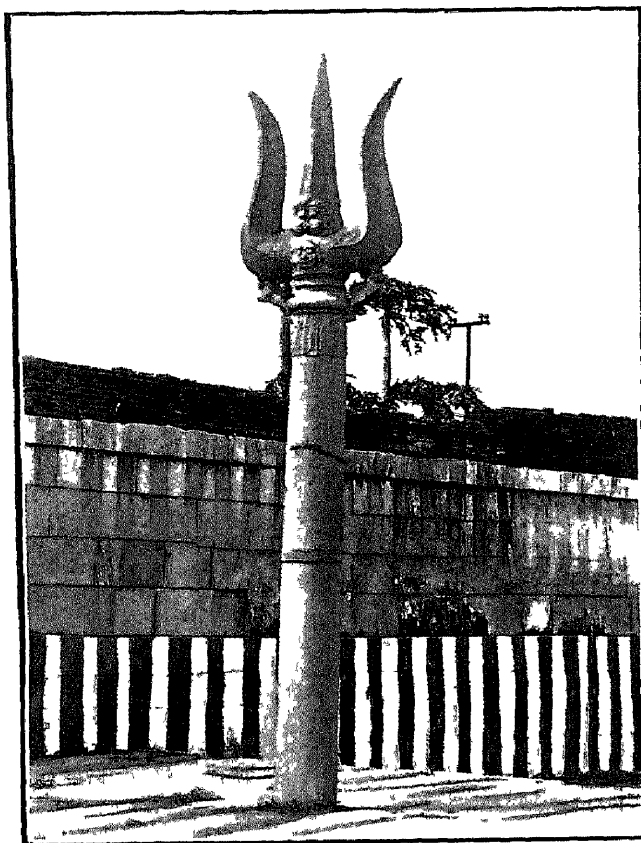
There is an inscription buried in the courtyard on a round-headed slab.

5 KEMPE GAUDA'S WATCH TOWER (1).

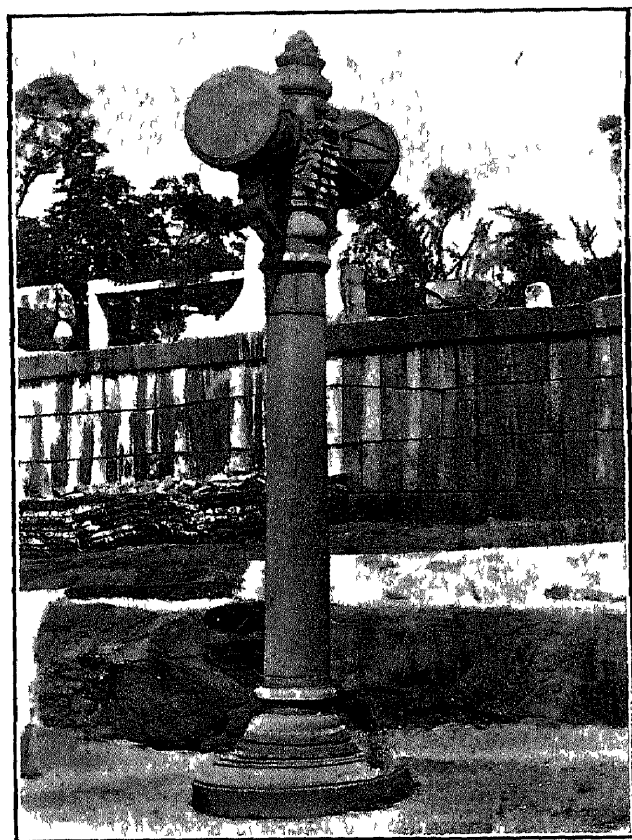
To the south-west of Gavipur there is the large tank, Kempāmbudhi, built in the name of Kempe Gauda of Māgaḍi. The tank is a deep one and has been built by putting up a dam across a narrow valley between two hills, one touching Chāmarāpet and the other extending towards Gavipur. On the east face of the latter there is a small temple of Durgā called Bandi (? Bhande) Mahankālamma where bloody sacrifices are made and oracles are delivered. Closeby on the hill top there is a small pavilion of four pillars, with a brick tower which is said to be one of the four watch towers of Kempe Gauda. It is said to mark the western limit to which Bangalore would grow. On the west a beautiful view is obtained from the tower, of Sāvandurga and the neighbouring hills, and on the north there is the fine tank Kempāmbudhi. Probably Kempe Gauda used to receive fire or racket signals from this tower when he stayed in Nelapatna or Sāvandurga.



1 MONOLITHIC FAN (p 26)



2 MONOLITHIC TRIDENT (p 26)



3 MONOLITHIC DAMARUGA (p 26)



4 MONOLITHIC UMBRELLA (p 26)

The memorial tablet reads —

“ This is one of the four
Watch Towers said to have
been built by the famous
Kempe Gowda of Magadi
1521-1569
and
marks the limits to
which it was predicted
that the town of Bangalore would extend ”

6. BASAVANGUDI BULL TEMPLE.

On the rock of Basavanagudi there is a large temple with a large pillared garbhagriha hall and a mukhamantapa dedicated to Nandi. On a high platform in the hall is a large monolithic recumbent bull, about 10' high and 15' long. It is of granite and is carved with ornaments, etc., as at Lēpākshi. It is not so fully or finely worked as the one on the Chāmundi hill. It has nothing remarkable about it except its hugeness and its commanding position overlooking Bangalore. It is probably of about the time of Achyutarāya when the first Kempe Gauda came into prominence.

Behind the hall of the bull there is a rock chamber over which stands the vimāna or tower. A monolithic pillar 45' high stands in front of the temple.

On the pedestal of the image is a Kannada inscription of the 18th century, which is published in E. C IX, Bangalore District, as No 70 of the Bangalore taluk. Since, however, the last line of the inscription is wrongly read there, a revised reading is given below —

i Basavēśvarana pādadaḷḷi Vṛṣabhāvatī enuṣikomba naḍḷi hutṭi paśchima-vāhini yāgi nadeyutalidhe

“ At the foot of this Basavēśvara the river Vṛṣabhāvatī originates and is flowing westwards ”

The wall to the west of the hall doorway is leaky and should be repaired

7 BUGLE ROCK

About a hundred yards north of the temple is the Bugle Rock from which Kempe Gauda's bugle is said to have given signals to the people of Bangalore. It commands a fine view of the whole of Bangalore. The neighbouring rocks are used for advertisement purposes which must be prevented.

8. KEMPE GAUDA'S WATCH TOWER (2)

This tower bears the same memorial tablet as the first one. It is situated to the east of the Lal-Bāgh and is the Southern Watch Tower on a rock. Its brick

superstructure is Moslem in character. It is doubtful if the tower is that of Kempe Gauda's time. Even the pillars are quite plain and rude.

9. LĀL-BĀGH.

The Lal-Bagh garden was originally planted by Hyder Ali¹. The Horticultural Exhibition building bears a memorial tablet which reads.—

This foundation stone of
Lal-Bagh Horticultural Exhibition Building
was laid by His Royal Highness
Prince Albert Victor Christian Edward
of Wales, K. G. K. P.
on the 30th November 1889,
on the occasion
of His Visit to Bangalore

Among the interesting objects in the garden may be noted the Glass house, the Band Stand, and the Māhārāja's statue with the Goddess of learning on the west and on the east, with the Goddess of Justice having a pair of scales in one of her hands.

10 THE CENOTAPH.

The cenotaph is a tall structure with a large cubical base about 12 feet cube and an obelisk rising up above it to a height of about 45 feet. At each corner of the cube is a large vase-shaped ornamentation. On the east face is the old inscription set up soon after the fall of Seringapatam. On the north and south faces are large tablets mentioning the casualties in the Third Mysore War of 1791-92; while the tablet on the west face gives the list of those who fell or were wounded in the last Mysore War of 1799.

11 SŌMĒSVARA TEMPLE, ULSŪR.

In the heart of Ulsūr there is a large temple of Sōmēśvara, which is stated to have been a Chōla structure rebuilt and enlarged by Kempe Gauda. It consists of buildings in two stages.—

The first stage consists of the garbhagriha, the sukhanāsi, an open second sukhanāsi of three ankanas and a navaranga with typical 17th century pillars having sixteen-sided shafts and cubical mouldings with relieve carvings upon them. On the inner sides, these latter have also ornamental pilasters and the brackets have mango drops. In the north portion of the navaranga behind protective bars

¹See M. A. R. 1930 pp. 101-102

are stored more than a score of Śaiva metallic images which are used for various processional purposes.

Round this first stage runs a *pradakṣhinā* belonging to the second stage. To its east is a large pillared mantapa of 48 pillars. These latter are typically Dravidian, some of them having lion brackets, others projecting additional pillars and still others having cubical mouldings. Each face of each moulding has a carved relieve and some of these are highly interesting. Many of them are curiosities, like a tiger slaying a man, birds with varied heads, etc., as at Nandi. In the central aisle the roof appears to have had originally an opening, one *ankana* broad and four *ankanas* long. This has been subsequently covered over. The basement of the mantapa has a cornice with rope ornamentation. Guarding the *navaranga* doorway are images of Rāvana lifting Kailāsa, on the south, and of Vaishnavī slaying the buffalo, on the north, in relief.

On the north of the mantapa the images of the Navagrahas are worshipped. These images are said to have been installed about forty years ago.

Outside the upper walls of the *pradakṣhinā* a large number of relieve images are carved, interspersed by ornamental turreted pilasters and niches with *kalaśa* pedestals. Among these images may be identified the twelve Rāsis consisting of anthropoid figures riding upon their respective symbols, *rishis*, elephants, *purusha-mṛiga*, and other Śaiva figures.

To the north of the god's shrine is a temple for his consort, which has on its walls relieve sculptures very closely resembling those upon the Venkataramana temple in the fort, consisting of processions of the Trimūrtis, the seven *Rishis*, the twelve Ādityas, the eleven Rudras, the eight *Dīkpālas*, etc., attending the *Girijā-kalyāna*. The marriage scene is very interesting, since it shows bearded Brahma before the fire and Hīmālaya with a mountain on his head pouring water in *dhārā*.

In front of the Dēvī temple stands an *ardhamantapa* with four pillars of lion brackets, and with a large set of 'S' shaped eaves as in Vijayanagar. Both the shrines have brick towers. The *prākāra* of the temples has no verandah and the *mahādvāra* is a well ornamented one with a high brick tower. The temple is an important one. There are a Nandi mantapa, a *Balipītha* and a *Vṛishabha-dhvaja* in front of the temple.

12. KEMPE GAUDA'S WATCH TOWER (3).

(East Watch Tower)

Near the Ulsūr tank bund is a tower with stone pillars and a brick superstructure like those of the other two towers.

Plants are growing on the tower. They should be immediately removed. The area is in the occupation of the sappers and miners. The Resident may be addressed in the matter.

13 KEMPE GAUDA'S WATCH TOWER (4).

(North Watch Tower)

Near Hebbāl close to the toll gate stands the North Watch Tower of Kempe Gauda. It is similar to the one near Kempāmbudhi tank and is in a good state of preservation. Near it is an old guard room which is in a very dirty condition. If it serves no purpose, it may be dismantled.

ARDESAHALLI.

All the inscription stones at Ardēsahalli are intact except No. 41 which is broken and needs to be fixed up carefully with cement so that the characters might not be obliterated. The inscription in the land of Venkatiga, a barber, may also be brought and set up in the small stone enclosure. The latter might be locked and kept in charge of the Patel.

KUNDANA

HILL FORTIFICATIONS.

The Kundāna hill is a flat-topped rock about 200 feet high (3,305 feet above the sea level), rising in a steep precipitous ascent on the west, south and north and sloping gently towards the east. The pathway leads up from the east through four fortifications mostly of the late Vijayanagara and Pāllegāi periods and having stone doorways. Some of these walls have large blocks at the bottom without plaster or cement, while others are made of small pieces of stone piled upon one another. The hill top is about 100 yards long and 50 wide and oval in shape. On the top there are a natural stone pool, about 20 feet in diameter, a temple of Channarāya-svāmi facing east, a number of old type stone foundations and basements and a stone pillar about 13 feet high with a square bottom, an octagonal shaft and a roundish top. Most of these relics appear to belong to the late Vijayanagar days. Since in many inscriptions of Rāmanātha Ballāla *Kundānada nelevīdu* is mentioned, it has been surmised that one of the foundations here is that of his palace. This matter is very doubtful. Recently, without the knowledge of the Archaeological Department, the largest of these foundations has been rebuilt in size stone and cement to the size of about 30' × 12' × 4'. This ought not to have been done without sanction. The temple has a front chamber and a back one, the latter being a low roofed cave about 10' square. In the latter an image of Janārdana, about two

feet high, with two consorts is worshipped. It is of rude Pāllegār workmanship. In front of it is a small Āñjanēya temple

DEVANHALLI.

The stone-built pond (*sarōvara*) about 100' square, with an Āñjanēya temple on its west side is evidently of the late Vijayanagar or
Sarovara or Stone-Built Pond. Āvatī days. (Compare the Santehonda in Chitaldrug and elsewhere)

The structure now existing to indicate the birth place of Tipu Sultan, is one about five feet high with a triangular pediment top and bears a stone tablet. The place around deserves to be converted into a park. The question of constructing a structure here over the monument may be considered.

Birth place of Tipu Sultan. It has a good compound wall. The land around may be acquired.

A large area which was formerly known as the Khas Bagh now contains many tamarind trees, a few mango trees, a dried up small pond once very deep, and a raised platform where Tipu is said to have been occasionally enjoying recreation.

Khas Bagh. The proposal to acquire the area and hand it over to the Municipality for its conversion into a public park may be considered.

The sculptures in front of the Taluk Office are said to have been brought from the surroundings of Gangavāīa. These are ancient
Ancient Sculptures. Pallava sculptures which must be preserved. Two are of Venkatēśa and the third has rosary, trident, vajra, and katihasta. The last bears śikha with rudrāksha and is about four feet high. The images, though rude, are still the work of the late Pallava times as seen from their ornamentation and body shapes. The ears have sarpa-kundalas. The Vaishnava images have kirītamakuta, makara-kundala and prabhā or halo, their hands being thus disposed abhaya, chakra, śankha, and katihasta, but having no phālāksha. One of them has prayōgachakra and both have yajñōpavīta and ornamental necklet. The faces which have damaged noses are flattish and they have the ancient look familiar to us in the Bhārhut sculptures. Could the Venkatēśa image of Tirupati be a Pallava image of this type? The images wear upper cloth or *dhōti* whose folds are marked by incised lines. The height of both the images is about 5½'.

Near by are kept mutilated images of Ganapati with a peculiar jatāmakuta and of a (headless) lady seated in padmāsana with the hands folded.

Near the tennis court are preserved a few more small relieve images among which a smaller image of Vishnu is of the same type as the larger ones

The fort wall around the town is an interesting structure of Hyder's days. (Pl. XI 1)

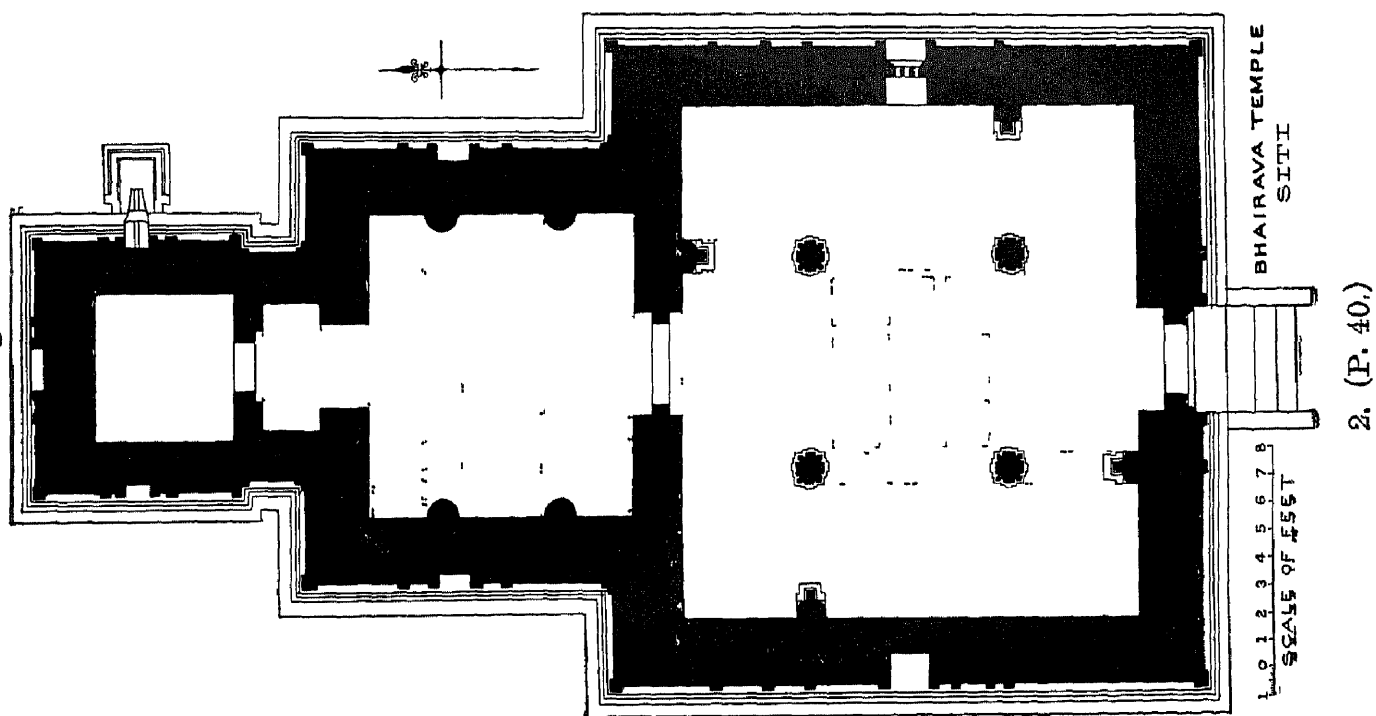
GANGAVARA.

Gangavāra, the Gangapura of the inscriptions, is now a small village about nine miles to the south-east of Dēvanahalli. In the southern quarter of the village stands an old temple of Śiva known as the Sōmēśvara temple. In the annual report for the year 1927 it has been called Tablēśvara. This is a misnomer since that name appertains to the Īśvara of the neighbouring village Chaudappanahalli.

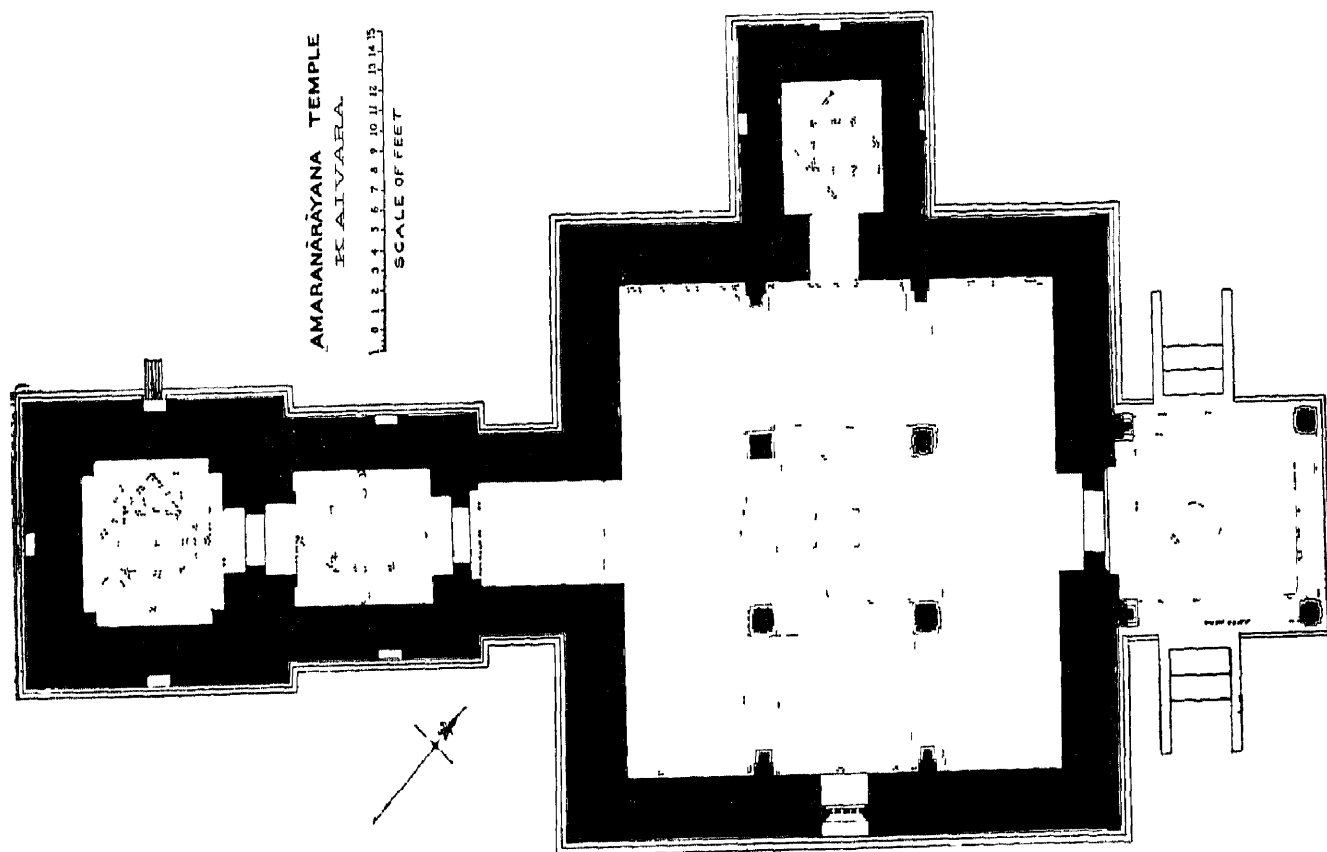
The temple has its mahādvāra to the north and is crowned by a boat-shaped low granite Chōla tower. On the outside there stands a pillar with an inscription. Its inner porch of stone is supported by two pillars of the famous seated-lion type which is found in some of the Pallava temples at Conjeevaram and elsewhere. This is an important clue to the antiquity of the temple but we are not sure whether it is a Pallava or Chōla work. The temple proper consists of a garbhagriha facing east containing a linga and relievo elephants facing each other on the sukhānāsī doorframe. In the sukhānāsī are kept the images of a Bhairava reclining on a dog, and of a Pārvatī, both of 18th century workmanship. The present navaranga has a low roofed wall, about six feet high, four of whose pillars are of the round bell-shaped granite kind as in the Pātālēśvara temple at Talkād, the others being rude octagonal Chōla works. The south door of the navaranga opens into another hall of nine ankanas used formerly, perhaps, as a Vishnu shrine. Reclining against its wall is now kept a relievo image, about 3 feet high, with jewelled kirita, halo, kundala, necklet, yajñōpavīta, and two hands only, the right being in abhaya and the left in katihasta. The image is a fine one in good preservation and is probably that of some god or some hero. If the latter, it may be some Chōla prince, possibly Rājādhnāja. Some inscriptions on the outer wall of the southern extension show that this is a Chōla structure. In the proper navaranga are now kept a Sūrya image, a Nandi bull, some nāga stones, etc. The original Ganapati and Pārvatī images of this temple had been broken and hence were removed to the Taluk Office, Devanahalli. The door of the navaranga opens into a rangamantapa with three entrances, on the north one of which is the Tamil inscription stating that they were made by one Kannanan¹. The four granite pillars of this mantapa have rounded shafts with pendant garlands, etc., indicative of Chōla work.

Around the prākāra walls are the ruins of a verandah whose date is uncertain. The original navaranga and the southern one also are provided with perforated stone windows. The exterior of the southern navaranga has a better finish and is in the cornices, etc., independent of the original navaranga. Under its granite eaves crowned with horse-shoe arches of poor workmanship is a row of swans. Above the eaves of the original garbhagriha runs a row of lions with makara-head

¹ E C IX Dēvanahalli No 77 (a)



2. (P. 40.)



1. (P. 34)

corners, while underneath the eaves is a row of swans. The two Vaishnava dvānapāla images now kept in front of the Taluk Kacheri are said to have been formerly the guardians standing outside the small porch. In front of the mahādvāra is a balipītha, about 5' high. In the north-east corner of the old compound are the remains of a large room, perhaps the old kitchen or yāgasālā and its age is indicated by the row of swans running under its eaves. These swans are also seen on the lintel of the mahādvāra. On the whole the inscriptional, architectural and sculptural evidences suggest strongly that the monument is a Chōla one, the only Pallava feature being the lion pillars. It is possible that the Chōlas borrowed these pieces.

Outside the mahādvāra stands a ruined shrine of evidently round Chōla pillars and cornices, which might have been a temple of Vishnu or Dēvī. Its roof has fallen in and there is little chance of saving it. Among the cornice structures may be noticed swans, women, lions, Gandharvas, and two swans carrying aloft a tortoise.

A stone oil-mill, evidently belonging to the temple, lies in the compound.

The ruined temple in front may be repaired or removed. The flooring of the temple and the walls which are out of plumb may be reset wherever that is possible. The main temple requires numerous repairs and an estimate may be prepared and sent in.

Conservation

KAIVARA

Kaivāra, about 7 miles from Chintāmani, is a village of very great antiquity.

History

It is situated at the western extremity of a range of hills consisting of Ambājūrga and Rahmāngarh. It is found mentioned as a centre of a *Vishaya* or district known as the Kaivāra-vishaya from the days of the Gangas down to the Vijayanagar days. It abounds in inscriptions the great majority of which are in mixed Tamil and Grantha characters. They indicate that the gods Amaranārāyana, Bhīmēśvara and Sahadēvēśvara were already there about 1283 A.D. It is not known if any of the antiquities go back to an earlier day. Such of them as now exist in the temples show that Kaivāra was an agrahāra town the temples of which were constructed and endowed about the year 1280 A.D. As usual in old town planning, the Amaranārāyana temple was built in the middle of the town with the Bhīmēśvara temple on the north-east and the main tank of the town extending to the north. The Amaranārāyana temple directly faces a hill one of whose rocks is pointed out as the dwelling place of Bakāsura of the Mahābhārata. From a horizontal crevice in the rock pours out a coloured liquid which is saffron at others. It is said to be very good. There are three ponds on the hill top, water is very

some kind of mineral earth. It is said that monkeys and birds drink the liquid. The character of the mineral requires examination

AMARANĀRAYANA TEMPLE.

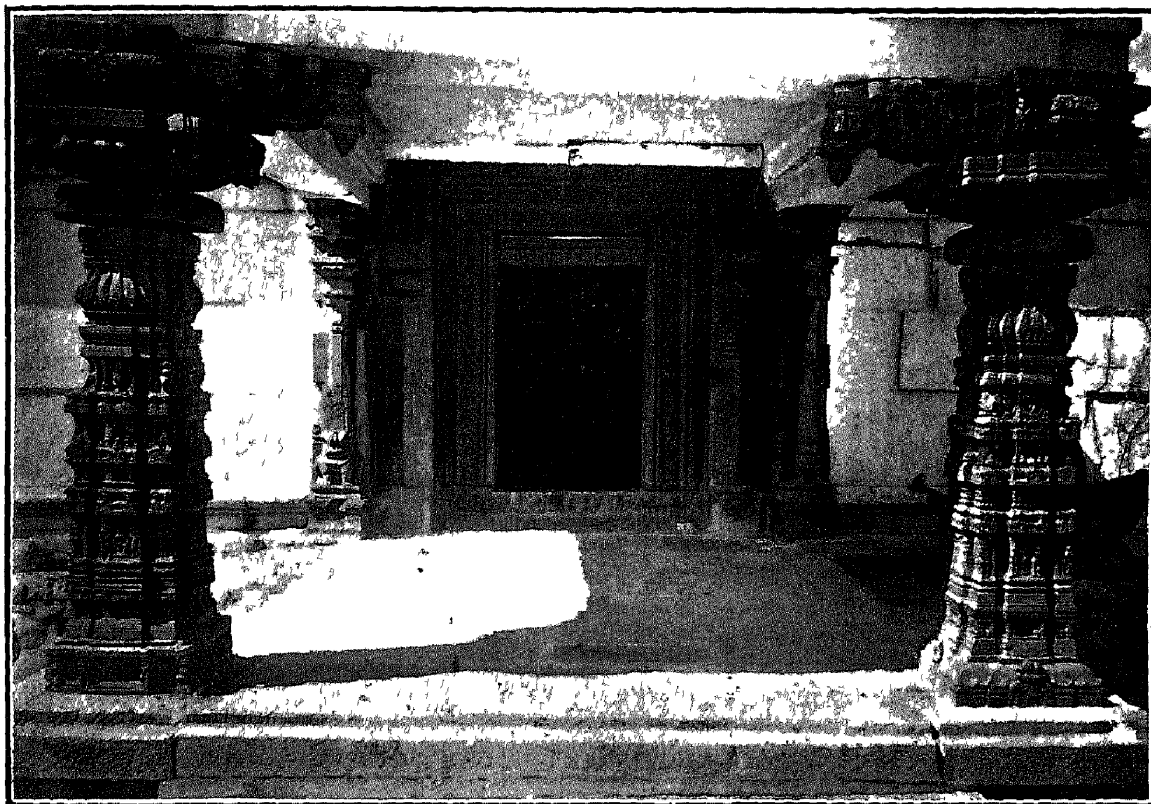
A mahādvāra of the late Vijayanagar times admits us into a compound in the centre of which is situated the temple which faces 30° north of east. The compound wall is modern having been put up after Rice's days. The temple consists of a garbhagriha with a brick tower, a narrow open sukhanāsi, and a navaranga with four pillars and a small cell on the north and a stone screen window on the south. In front of the navaranga is an entrance porch of one square (Plate IX, 1.)

The outer wall rises over a basement of three cornices and its monotony is broken by pilasters crowned by mango-drop capitals and by shallow vacant niches. No Yaksha or other figures are found in the frieze below the eaves, and the latter have an insignificant deep 'S' shape. On the basement cornices and walls of the temple numerous long Tamil inscriptions are found. Some of these are now covered with whitewash which should be removed. The brick tower or vimāna is neither highly ornamental like later towers nor solid and plain like that of the Gandhavārana-basti.

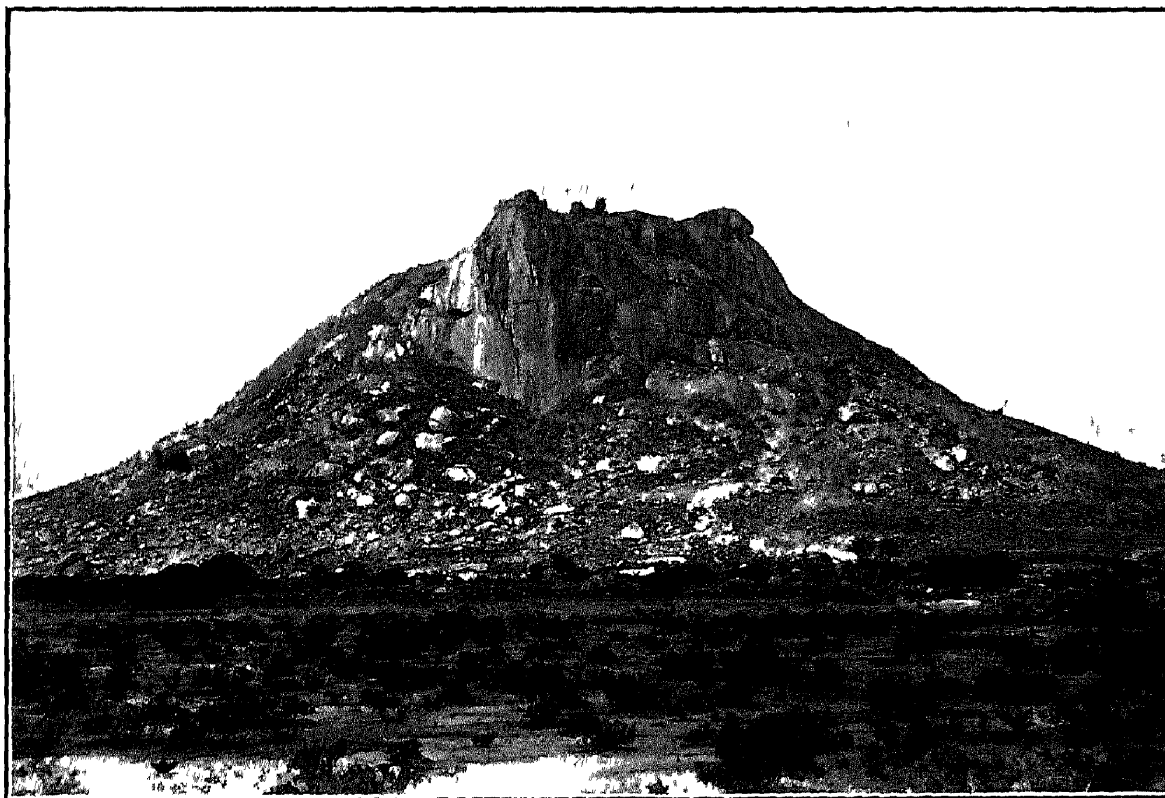
Outer view.

The Entrance Porch

The entrance porch is one of the finest in the State and is supported by four pillars of hardish dark stone like that used for the kalyānamantapa at Nandi. (Plate X, 1) The two front pillars are highly ornamented and are not of the usual Dravidian form, though definitely belonging to that style. Their square shafts contain relievo vimānas of the boat or square shape with either lions or other images in the canopies. Over the shaft is a pot-shaped or inverted bell-shaped moulding of the indented square plan over which again is the umbrella and above it the large flower. The capital has brackets of the pendant bud type. The capital of the northern pillar is beautifully worked with flying lions, makara heads, Gandharvas, etc. The work generally reminds us of the Nandi kalyānamantapa, though different in design, and also of the pilasters of the Vaidyēśvara temple at Talkād, though the latter are inferior in workmanship. The inner pillars have ornamental pilasters borne on the heads of seated lions. These lion pilasters appear to be inferior imitations of those at Gangavāra. The navaranga doorway is a piece of fine workmanship in dark hard stone elegantly designed. On either side of the sill which contains a group of Gandharvas, dancing and singing, is a kalāśa from which spring up creeper bands. On the south jamb these contain swans, peacocks, lions, tigers, ridden elephants, etc., and on the north jamb and the lintel the figures are mostly of Gandharvas. The centre of the lintel has only a lion face. There are also well carved floral bands.



1 AMARANARAYANA TEMPLE, KAIVARA, FRONT VIEW (p 34)



2 RAHMANGARH (p 39)

The navaranga is a hall about 25 feet square with a pierced stone window, on the south, of the Gandharva scroll design and a cell in the north containing a relieve group of Rāma, Sītā and Lakshmana of, probably, Vijayanagar days. There is reason to doubt if the entrance of this cell is in its original form. The navaranga ceilings are plain except for the central one which is flat and divided into nine squares, the central square containing a three-faced Brahma seated in sukhāsana on a swan seat and holding a rosary and a kalaśa, while the two front hands are perhaps damaged. Around him are the eight Dīkṣālakas. The pillars resemble those in the Yōganandī temple at Nandī. The navaranga pillars which are also of darkish stone are of the same character. They are thin and square and generally resemble the pillars of the porch. Each has a slightly different design. The one on the southwest has an octagonal upper shaft with pot, umbrella and flower mouldings. The north-west pillar is the finest and is square, except for an octagonal waist. It has numerous panels finely carved and among these may be described a few

- 1 Dōhala—a lady with a parrot kicking a tree
- 2 Kālingamardana.
- 3 Gods riding on lions, yāhis, Lakshmīnarasimha, Yamalārjuna, Krishna dancing.
- 4 Combination of lions and elephants.
- 5 Lion slaying an elephant
- 6 Kōdandarāma group with Hanumān above
- 7 Musician
- 8 Two-handed figure with consorts, his right hand holding a stick with a spiral end. This cannot be the figure of Krishna for we have to identify the attribute with a spiral end as a kind of arrow, probably Pāśupatāstra, like the one figured on Pl. VII, M. A. R. 1928. In the case of the latter figure the fact that the left upper hand holds a bow indicates that the corresponding right hand must have an arrow. None of the two lower hands which are in different attitudes has it, the right lower being in *abhaya* and the left lower taken round the neck of Pārvatī. Further the figure of an animal with what appears to be a long snout, in the right lower field, suggests, if it is a horse as is thought to be, that the sculpture represents Śiva just before his starting for Tripuradahana on which occasion it is stated that he used the Pāśupatāstra. And it is this Pāśupatāstra that Arjuna obtained from Śiva. May the figure at Kaivāra be of Arjuna and his consorts? It is not impossible, for the hill is associated with Bhīma, his

brother M. A. R 1928, p. 4 contains a wrong description of the figure at Nādkalasi (1) The icon represents Pārvatī-Paramēśvara. (2) The right lower hand is in abhaya, it has no arrow (3) The right upper hand does not hold a goad; the weapon has a spiral end as at Kaivāra.

On some of the octagonal faces of the pillars are carved lions with rearing lion brackets Gandharvas and lions adorn the capital.

The sukhānāsī is narrow and small and the garbhagriha contains a group of Viṣṇu standing in the centre with a consort on each side The main image has its hands thus disposed abhaya, chakra, śankha, katihasta, and is called the Amaranārāyana form.

BHĪMĒŚVARA TEMPLE.

The Bhīmēśvara temple is a structure somewhat larger than the Amaranārāyana temple. It also has a garbhagriha, a sukhānāsī, with an open ankana in front and a hall combining the ardhamantapa and the rangamantapa with, in all, six pillars instead of four. The hall has a door to the east without a porch and another to the south with a porch The outer walls of the temple are less impressive than those of the Viṣṇu temple, being almost plain except for a few inscriptions, particularly on the cornices. The brick tower whose plaster has peeled off is seen in its original shape, since it has not been recently plastered like that of the other temple. The south porch is of one square Its pillars and those of the navaranga have the same character, being broad at the base and slightly tapering towards the top They are square in plan with their sixteen-sided shafts having bands with chain ornamentation. The cubical mouldings have meso-relievs of various gods, heroes, etc, their corners bearing the cobra-hood-like leaf design The capitals have pendant bud brackets and the central ceiling is flat with Umāmahēśvara in the centre and the Dīpālakas around, as in the other temple. The pillars of the navaranga and the south porch along with the damaged mahādvāra on the south appear architecturally to belong to the middle Vijayanagar times, *i e.*, the days of Kṛṣṇarāya and Achyutarāya, whereas the sculptured ceiling and some of the Tamil inscriptions on the wall take us back to the days of Kampanna and Harihara II and even to Vīra Ballāla III's time about 1294 A.D. A possible explanation is that the original temple of the late Hoysala times was enlarged, provided with new pillars, a porch and a mahādvāra in the middle Vijayanagar days, some of the inscribed cornices of this and the other temples in the neighbourhood being used for constructing its walls. The alternative to this theory would be that the pillars of the navaranga go back to before 1300 A.D. which view, however, does not appear to be acceptable.

To the north and north-west of this temple are two smaller ones whose lingas are called Nakulēśvara and Sahadēvēśvara. Both of them

Minor Temples.

are very similar in character having a small towerless garbhagriha and an approach room in front. The walls of the Sahadēvēśvara temple, however, contain a number of Tamil inscriptions in which the name of one Duttarāditya Rājanārāyana ruling the Kaivāranād in the Nīkiri Chola-Mandala appears prominently, dated between 1280 and 1290 A.D. This person was probably a Chōla governor under the Hoysalas (Cp Gaṇḍarāditya) and it is very probable that he got the Śiva temples constructed. It is said that originally the temples of Dharmēśvara and Arjunēśvara were also in the neighbourhood. Now the former linga lies in the front yard, while the latter is missing from the recent (?) temple which housed it a furlong away to the north.

In the navaranga of the Bhīmēśvara temple are now kept the following images.—

1. Kārtikēya on the peacock.
2. Nandi Bull.
3. Relievos of Chandikēśvara, Viṣṇu, Bhairava, Chaudēśvarī and Mādhava. In the north cell there is a small image of Pārvatī.

The sculptures on the navaranga pillars are described here under commencing from the *south-east pillar*.—

Chāmundēśvarī.

Goddess with abhaya, ankuśa, pāśa and dāna

Rāma and the Rāmalinga.

Elephant slaying man

Durgā.

Hanumān trying to uproot liṅga

Mōhinī

Virabhadra

Umāmahēśvara.

Lion killing elephant.

Ladies with ladles

Elephant worshipping linga

Huntress dancing.

Rāma with linga.

Bhairava

Bhairava with dog.

Husband and wife.

Kālabhairava.

Kaṇṇappa nayanār.

South-west pillar . The story of Bakāsura—

Bhīma drives in his cart, fights Bakāsura and hurls a rock against his
fallen foe The other brothers and their mother look on

Hanumān tries to uproot the linga.

Rāma worships it

North-west pillar

Mōhinī

Andhakāsura-samhāra.

Dakṣiṇāmūrti

Linga hugged by a cobra

Five-headed deity, with a balance for weighing the linga

Umāmahēśvara standing.

North pillar .

Ladies dancing at *kōlāta*

Śiva with trisūla and kamandalu

Giriṇākalyāṇa

Bhīma with his mace

Devotee worshipping linga

Huntress getting thorn removed from her foot (Mōhinī ?)

Dēvi

Vyāghrapāda worshipping linga

Harihara seated

North east pillar

Mōhinī

Sadāsiva

Cobra protecting linga

Nandivāhana

Bird-bodied (Kinnara) player worshipping linga

Mōhinī dancing

Cow milking over the linga

Two lions with one head rearing

Sūrya

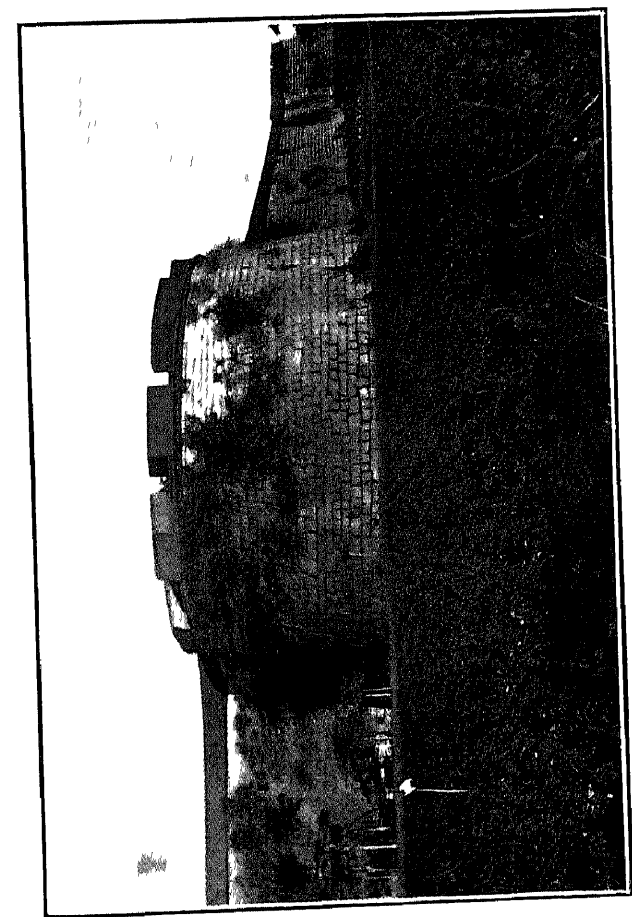
Ganēśa

On the pillars of the porch are also some interesting carvings, like four monkey bodies forming a square with only two heads, a tiger attacking a calf whose mother is trying to defend it, etc.

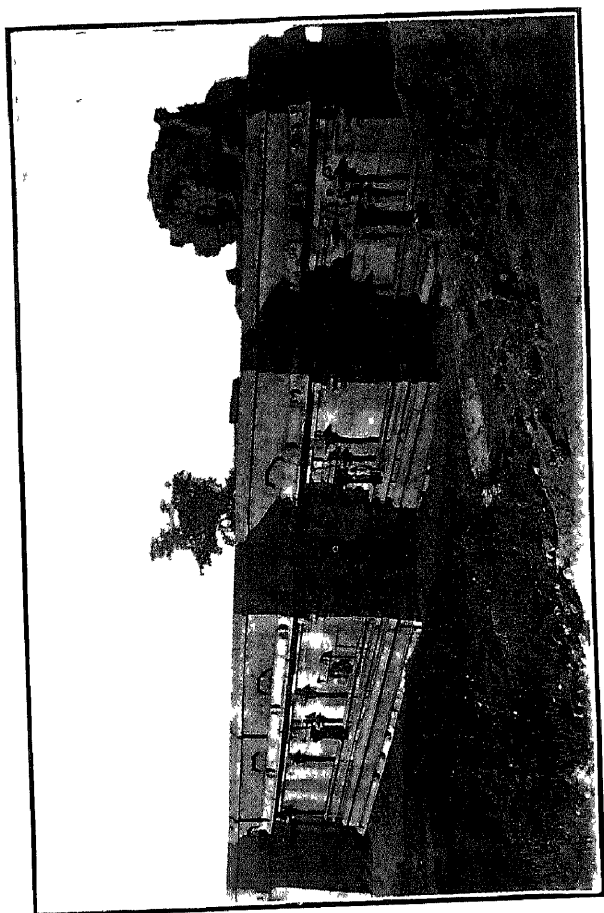
A compound wall should be put up and the mahādvāra repaired. The vimāna

Conservation. should be carefully replastered. The ground around

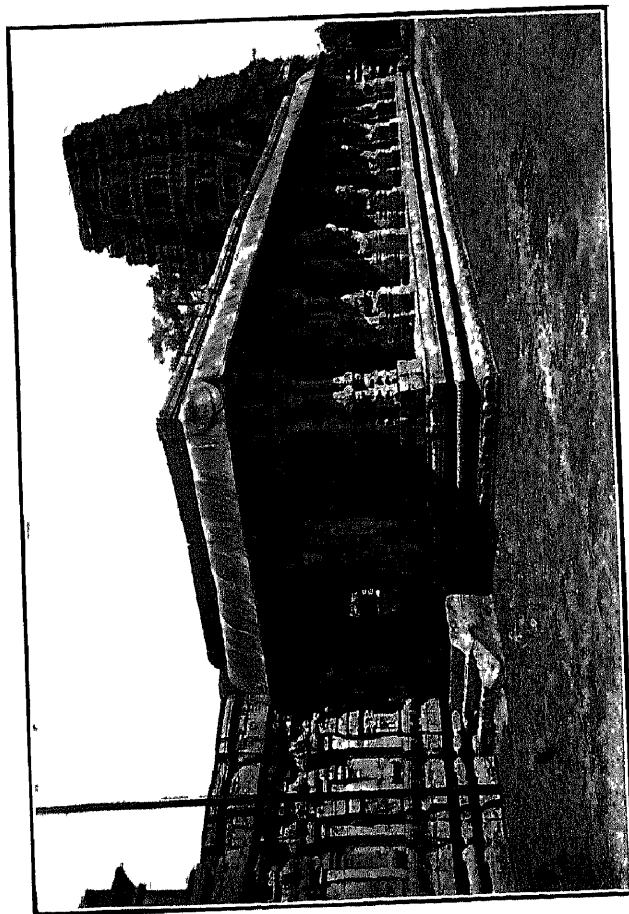
should be levelled so as to drain off rain water. Battened wooden doors should be provided for the Nakulēśvara and Sahadēvēśvara shrines.



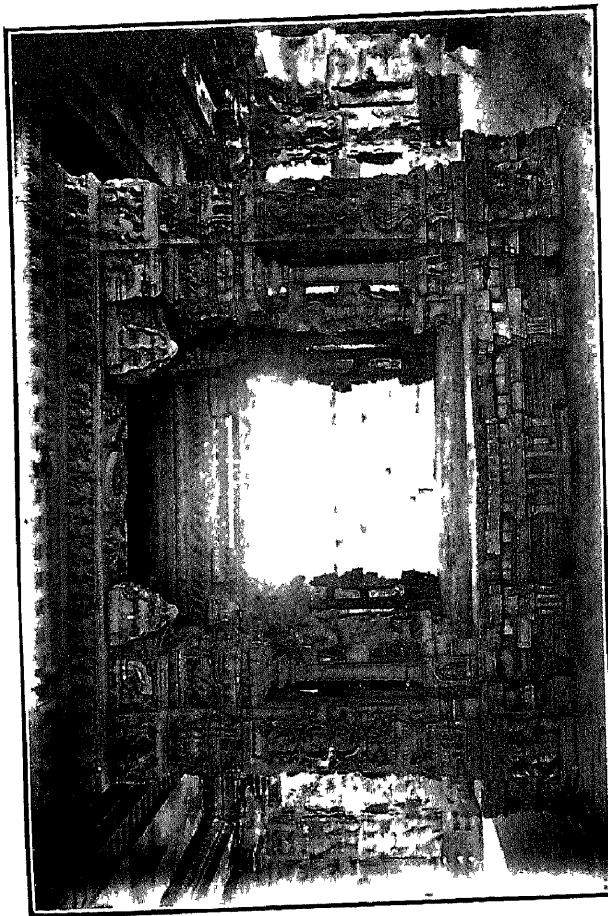
1 FORT-WALL, DEVANAHALLI (p 31)



2 BHAIRAVA TEMPLE, SITI, NORTH-EAST VIEW (p 40)



3 SOMESVARA TEMPLE, KOLAR, SIDE VIEW OF MUKHAMANTAPA (p 43)



4 SOMESVARA TEMPLE, KOLAR, KALYANAMANTAPA (p 43)

The trees in the compound of the Amaranārāyana temple must be removed and the area kept clean.

RAHMANGARH

(Pl X, 2)

Rahmangarh, so named by Tipu Sultan, is a hill-fort seven miles to the south-west of Chintāmani and of Ambājidurga. It is close to the ancient place of Kaivāra from which it is accessible by a ruined pathway which follows a water course leading up to a formidable fort-wall with a ruined gate protected by two square bastions. The wall is provided with a brick parapet, round bastions, cannon mouths, etc., and a tank of water just behind it. Higher up there is a mortarless Hindu fort-wall entered by a gateway between two round bastions on one of which is a relievo carving of Ranganātha. There are ruins of defensive walls and guard houses on the top which is not very wide. It is roughly triangular in shape with the entrance from near the north-west angle. Here is a deep natural pool of water converted into a well. Further eastward and a little to the northeast of the bench-mark there is a powder magazine with three chambers, evidently of Tipu's days. There are two pools near by. A little to the east and facing east stand the stone walls of what must have been the chief's house or a palace for Tipu when he visited the place. It is only about 50' × 25'. A few feet to its east is a small temple (inner measurement 6' × 6') built of size stones, rubble and bricks. It contains a relievo image of Vishnu as Janārdana, about 2' high, of rude Pāllegār period workmanship. On its right is a bare stone slab, also worshipped. In front of the temple stands a pillar with its top broken and with Hanumān on its west face. On the east and south are two large precipitous rocks which look from the bottom like two gigantic bastions of a fort wall. On a height between them and also facing a precipice, appear the ruins of a fort wall. The view from near the 41st mile stone is one of the grandest for any hill fort in the State, though really this hill top is too small to be of great value from the military point of view. It is said that when Lord Cornwallis took Nandi, Tipu wanted to convert this hill into an important place of defence. But the area is not more than 100' × 100'. Half way up the south-east face under the central precipice is visible a cave in which is said to exist a linga called Tapasēśvara. On that account the hill has been called by the Hindus as the Tāpasagiri.

ALAMBGIRI

TIRUMALANĀTHASVĀMI TEMPLE

A description of the temple of Tirumalanāthasvāmi has been given in the annual report of the department for 1930. The temple has a copper plate grant of five plates, containing two inscriptions.

The Lakshmī shrine on the south side of the courtyard has a Kannada inscription of Śivāji on its wall and is dated 1569 A.D. It is possible that his officers got the shrine constructed.

All round the parapet of the prākāra, as on the Mahādvāra tower, runs a frieze of reliefs in mortar, some of which are interesting and depict Rāma's victory over Rāvana, Rāma's coronation, and the story of the Uttara-Rāmāyana. Some of these figures well illustrate the dress and manners of the Vijayanagar times.

The plants growing on the walls may be removed and the bulging southern wall of the navaranga reset. It is said that an estimate for Rs 2,200 has been sent up. It may be sanctioned. The repairs noted here may also be added (1) the flooring in the kalyānamantapa must be reset and cement pointed, (2) the tower requires repairs here and there

Conservation.

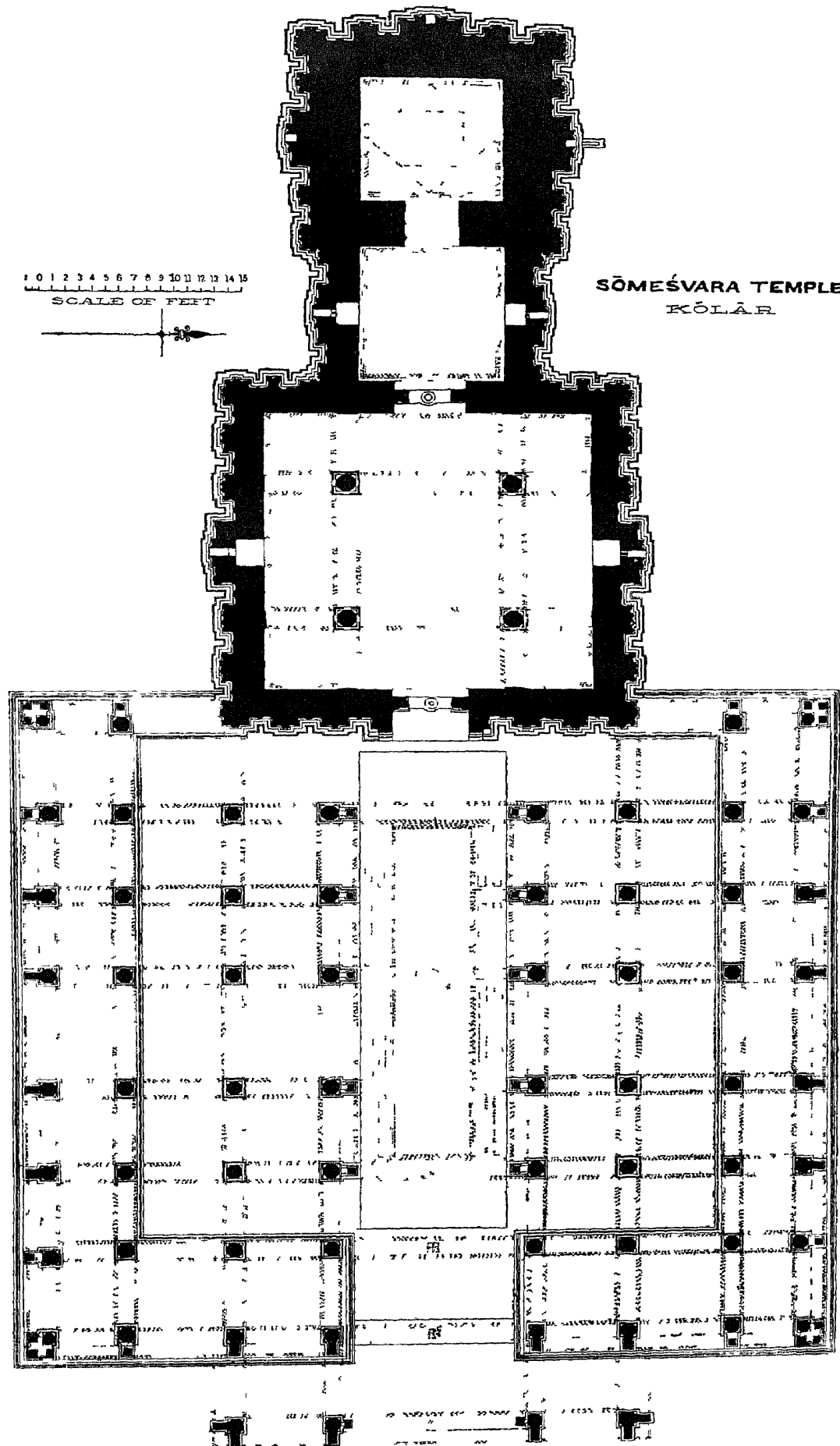
SITI.

About 12 miles north-west of Kōlār is the Sītī hill where there is an old cave temple containing a natural linga called Śrīpatīśvara. It appears to have been there in the days of Kulōttunga Chōla whose inscription attributable to about 1071 or 1072 A.D. is found on the rock close by. About 1260 A.D. the Chōla governor under the Hoysalas bearing the title Rājanārāyana and Dushtarāditya appears to have got a small kalyānamantapa of six ankanas erected to the south of the cave and also a fine little temple of Bhairava. These are the finest architectural structures on the hill. At a later time in the Vijayanagar period a front hall was added to the Bhairava temple. Several smaller shrines were constructed near the cave and a large hall was built up in front of the latter and provided with a mahādvāra in the south-west corner.

THE BHAIRAVA TEMPLE.

The Bhairava temple is a typical one built by the Chōla viceroys in the late Hoysala period and resembles in some respects the Amaranārāyana temple at Kaivāra (Pl. IX, 2). The same architect might have built both. The former temple is raised upon a basement, about 2' high, with four cornices (Pl. XI, 2). Its upper wall is ornamented with finely shaped octagonal pilasters crowned by lotus capitals. The eaves have a sharp 'S' curve and are ornamented with kīrtimukhas. The niches over the sōmasūtra and other outer walls are neatly shaped and contain images like (north and east) Bhairava, Kārtikēya, and (south wall near doorway) the builder and his consort, Ganēśa, etc.

Over the sanctum of the temple is a brick and plaster tower of not much significance. The navaranga doorway which is 6' x 4' is of black stone and closely



like the similar doorway in the Amaranārāyaṇa temple without its porch. It has its bands of scrolls and flowers with a lion face on the lintel. The navaranga pillars also are of black stone and designed somewhat like the two south pillars of the Amaranārāyaṇa navaranga. Their workmanship is fine. The central ceiling of the navaranga is the only one carved. It is flat and contains Umāmahēśvara surrounded by the Dīpālakas. The navaranga pilasters have minor projecting pillars borne on the backs of lions. There is nothing remarkable about the sukhanāsi except that it contains four round pilasters. A small antichamber of 5' × 5' leads into the garbhagriha where stands a relievo image, about 3' high, of Bhanava with four hands holding the trident, drum, snake and begging bowl. He wears a garland of skulls, but neither the dog nor the scorpion nor the goblins appear.

The kalyāṇa-mantapa is a small one of four ankanas with nothing important excepting its four pillars. These pillars are definitely of

The Kalyana-Mantapa.

Hoysala-Dravidian workmanship. The front ones are imitations in granite of the Bhairava navaranga pillars. But the back ones have a design of their own being sixteen-sided and fluted and ornamented with horizontal bands of lions, elephants and lion heads with pendant beads.

The temple is badly in need of repair. The mahādvāra is overgrown with plants which should be removed. The upper opening

Conservation.

behind the mahādvāra should be provided with an expanded metal protection. The flooring of the whole temple requires resetting. The drain leading out rain water should be repaired. The west doorway should be strengthened and provided with a door. The Srīpati cave should be walled up on the west, its south wall being removed for the sky light. The window frames should be provided with expanded metal protection. The yāgaśālā to the east of the Bhanava temple should be repaired and used for cooking and oblation purposes. The ground around the temple should be levelled and the steps reset.

In the hall of the navaranga are figures of Ganēśa, Mahiṣhāsuramardinī, Shanmukha and Pārvatī and also Sūrya and Viṣṇu. Mahiṣhāsuramardinī and Shanmukha appear to be old images of the Hoysala days. The temple is said to possess Rs. 3,000 in State Loan Bonds which amount may be utilised for the repairs.

KOLAR.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple at Kōlār is a typical ornate structure of the Dravidian style (Pl XII). It is a large building with a high

General Description.

mahādvāra, having a tall tower of brick. The main building consists of a garbhagriha with a brick vimāna,

a largish sukhānāsī and a four-pillared navaranga. In front of this building stands a large pillared mukhamantapa and in the compound are smaller shrines with a kalyānamantapa in the south-west.

It is strange that no inscription has been found in such an important temple.

History.

Very probably there was one which was destroyed in later times. As it is, the different parts of the temple may be assigned on architectural grounds to two different periods.

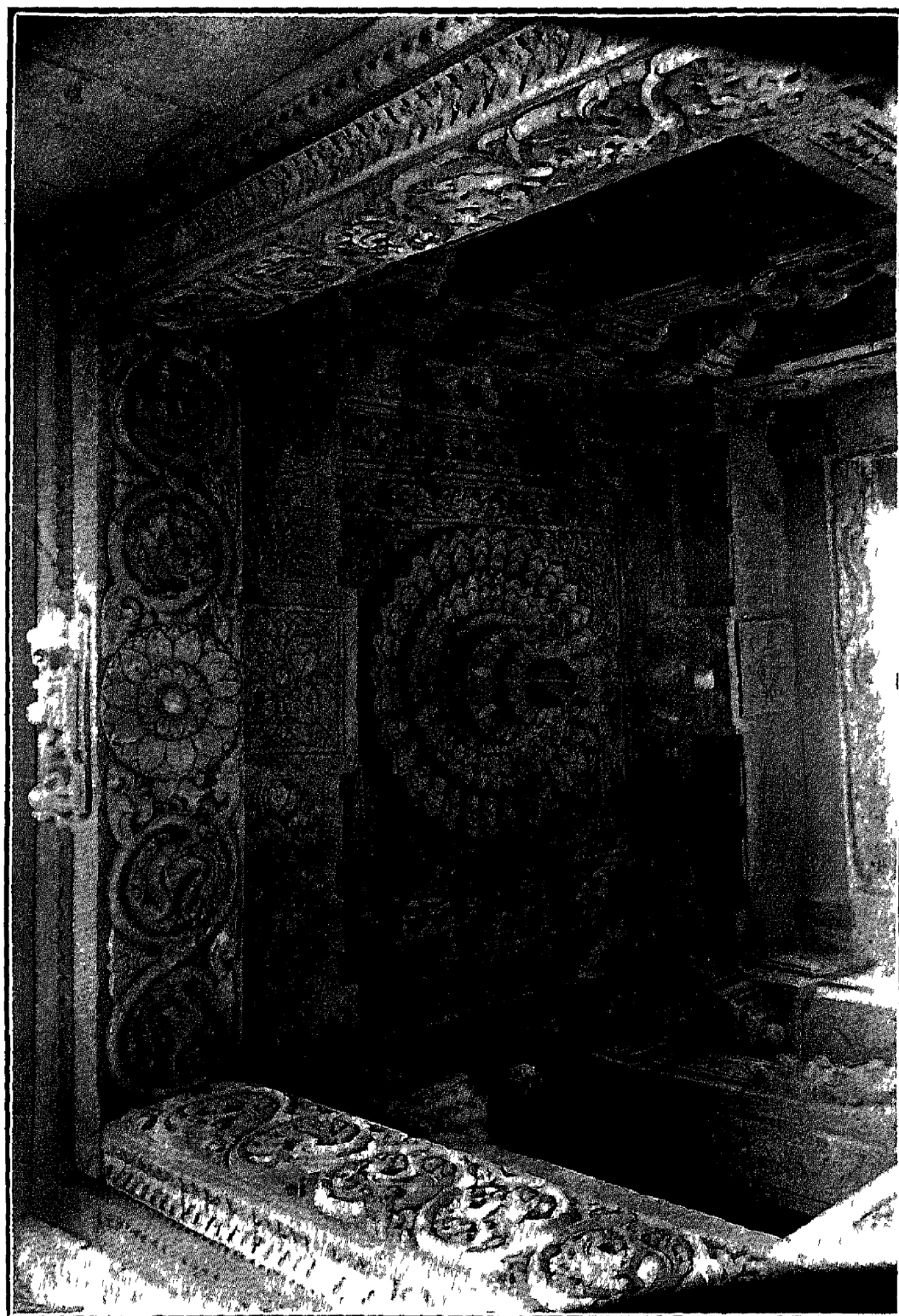
The main temple with its elaborately sculptured walls, the inner portion of the kalyānamantapa with its black stone pillars resembling similar ones at Nandī, and the stone mahādvāra have all one character, the free use of sculptured cornices, the rows of images standing under canopies and between right angled pilasters with incised floral bands and the rows of Yakshas or Yaksha faces under the cornices suggest that they might belong to an ornate Dravidian period which might be of the days of Krishnarāya and Achyutarāya or of Harihara II, or, more probably, the second half of the 13th century. It was during the latter period that Vīra Sōmēśvara Hoysala came very greatly under Tamil influence and even employed Chōla governors at Kurudumale. These portions of the temple might belong to that period of the Hoysala interpretation of Dravidian architecture. It is doubtful if such a large temple could be attributed to anything like the days when the small ornate Chōla temple of Binnamangala was constructed. There is, however, a similarity in certain features between this temple and even the Vaidyēśvara temple at Talkād.

The rest of the temple with its squarish pillars and general similarity to the mukhamantapa at Nandī and that at Ulsūr, appears to be of the later Vijayanagar period.

The basement of the main temple contains four projecting cornices, the lowest

Cornices of Main Temple of which has a frieze of elephants interspersed with horses, lions, swans, rishis and men. (Pl XIV, 1) The second cornice has a row of rosettes, while the third one has kīrtimukhas. The fourth cornice is borne by brackets of Yakshas and lions. These cornices produce something like the Hoysala effect, though the character of the ornamentation is different.

The middle portion of the wall has a long row of pilasters between which are turreted canopies borne on single or double pilasters definitely of the Dravidian kind, some of the śikhāras being square and a few being boat-shaped. Under these canopies stand figures of ladies, rishis, etc., while the single-turreted pilasters arise out of kalāśas with lion heads springing out on either side of them. On the south and north sides of the walls of the main temple are deep and narrow niches, some of which have pierced stone windows.



SOMESVARA TEMPLE, KOLAR, CEILING OF MAHADYARA (p 44)

Mysoore Archaeological Survey]

The eaves have a frieze of kīrtimukhas with Yaksha heads, etc., while below them is a row of flying Yakshas and another of lions, etc., and a little lower down on the abacus of the pilasters are capitals with pendant drops. The tower or the vimāna is a brick construction which has lost its original character by comparatively recent repairs. It is Dravidian in form and is, however, well designed.

Upper Wall, Eaves and Tower

The mukhamantapa is a large structure with about sixty-four pillars (Pl XIV 2) some of which have projecting lion brackets and others have minor pillars of the sixteen-sided fluted kind, while the plainer ones have sixteen-sided shafts with cubical mouldings. All of them have capitals with pendant drops. The large eaves are well made and have the imitation of wood work on the undersurface (Pl XI 3). The central aisle which is about 12' broad has a grand appearance. As at Nandi and at Ulsūr its roof has been to some length raised above the level of the rest of the roof. A well shaped but poorly ornamented Nandi is placed in this portion. One of the pillars bears the Śrī-Vaiṣṇava caste mark suggesting the date to be the late Vijayanagar period.

Mukhamantapa

The kalyānamantapa is a beautiful pillared pavilion situated in the south-west angle of the compound. It appears to have been constructed in two stages. The inner portion of four pillars is an elaborately carved ornate structure closely resembling the kalyānamantapa at Nandi. (Pl XI 4). Each of its pillars has projecting minor pillars and standing images of gods and goddesses of Vēnugōpāla, etc. The outer faces of the pillars have fine floral designs in relief while the pendant brackets of the capitals have strings of parrots. Borne on these four pillars are beams with a frieze of finely shaped parrots, while further up the dome on its octagonal base are figures of dancing men and women. The dome has a large padma with ornamental parrots and in its centre is a padma pendant bud.

Kalyanamantapa

Around this square is constructed the rest of the pavilion, the pillars of which particularly those in the corners, are well carved. Some of the figures riding upon the bracket lions wear beards, trousers, and coats with ribbed designs. Among other sculptures are Rāma's monkeys, Yōgānarasimha, Bhairava, Ganapati, a monkey gaping with open mouth at the jack fruits on a tree, etc. Some of these figures bear the *vīrarēkhā*. The most probable date of the structure is the 16th century. The structure of the whole mantapa appears to be homogeneous.

The doorway of the navaranga has rosettes and creeper ornamentation in low relief with small Śaiva dvārapālas on the jambs and Gajalakṣmī on the lintel. Outside the jambs are bands of Yakshas.

Navaranga Doorway.

The navaranga is a hall with four square pillars which have sixteen-sided shafts and cubical mouldings. On these latter are

Navaranga.

carved various images like those of Vīrabhadra, rishis, Mārkaṇḍēya, Śiva in various forms, Vyāghrapāda, Kōḍa-ndarāma, dancing Gaṇēśa, Sūryanārāyana, etc. The central ceiling (which has been raised in Mr. Arcot Srinivasachar's days) retains the original carved flat stone with Umāmahēśvara surrounded by the Dikpālas. In the navaranga are placed Gaṇapati, Vīrabhadra, Śaiva dvārapālas, Nāga images of recent days, and Shan-mukha riding upon a fine peacock about 5' high. The last is a fine piece of sculpture for the Vijayanagar days.

The sukhanāsi doorway is an ornate piece typical of Vijayanagar sculpture and has a linga and bull on the lintel. The sukhanāsi

Sukhanasi and Garbhagriha

which is about 12' × 10' is interesting because it has two pierced windows. Another bull is kept here. In the sanctum on a low round pedestal is worshipped the large linga of Sōmēśvara.

The mahādvāra and its ceiling are interesting pieces of Vijayanagar workmanship (Pl XIII)

The ugly gate may be removed. The Ancient Monuments board may be shifted to a less conspicuous place. The cracked lintel beam of the mahādvāra may be examined by the Executive Engineer. The tower and its śikhara are to be

Conservation

repaired. The compound is to be cleared of all trees, including the newly planted coconut trees. The parapet wall may be raised sufficiently high to be protective. The additional land at the back of the temple is to be walled off with slabs, etc., the houses in the area being acquired, if need be. The thick whitewash is to be removed in due course from all the sculptures.

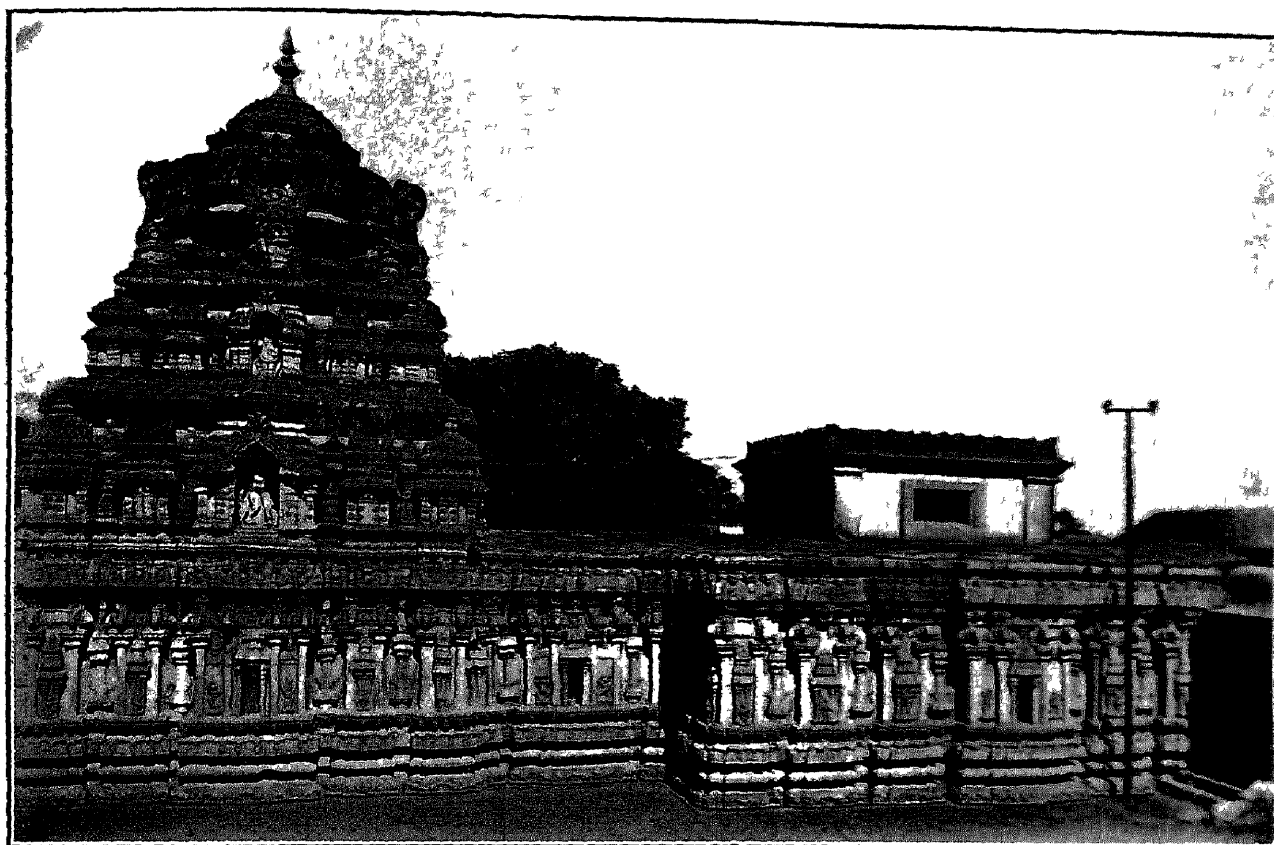
The temple has no funds of its own and these may be provided from the Muzrai funds.

KŌLĀRAMMA TEMPLE.

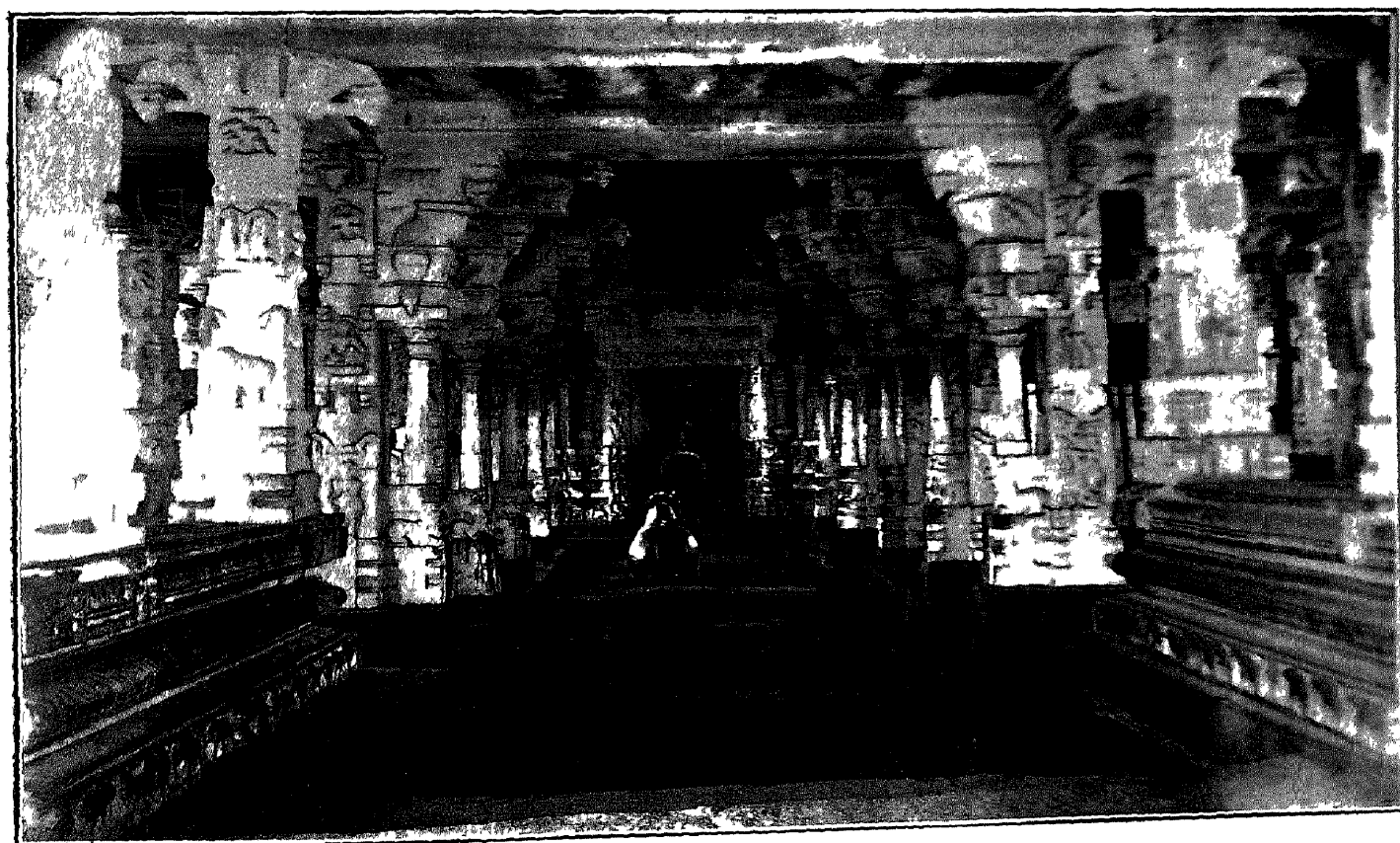
A detailed examination of the numerous inscriptions in the Kōlāramma temple and of the structural evidence available leads to the following conclusions —

History.

After Rājārāja Chōla the Great conquered Gangavādi in his 22nd year, he either built the southern part of the temple or at least made a grant of the village of Areyūr (or Arehalli, 2 miles away?) for the maintenance of the gods. This structure consists of a large garbhagriha facing north and housing colossal stucco figures of the Saptamātrikās of whom Chāmundā or Mahiśhāsura-mardīnī alone faces east, treading under her feet a large figure of a fallen Rākshasa. To her left is a small stucco Gaṇapati, while to the right of the group facing west is a god



1 SOUTH VIEW (p 42)



2. INTERIOR VIEW (p 43)

holding a dagger and a deer in his back hands, the front hands being broken. This room has four round pillars of granite with sixteen-fluted shafts, the inverted bell moulding and a round wheel-shaped moulding and beaded hangings

The sukhanāsi or front room to the north is exactly similar, though less wide with similar pillars. It contains a large naked stone relievo of Kapāla Bhairavī said to be the goddess of scorpions. This shrine has no vimāna. Its outer wall is ornamented with three plainish cornices, one of which is octagonal, and square pilasters with beaded hangings in low relief. On the east the sanctum has a pierced window with Śiva and Pārvatī dancing, holding each a dagger and a bowl. The eaves have a row of lion-headed kīrtimukhas with a frieze of dancing Yakshas below it.*

To the north of the shrine appears to have been added slightly later, perhaps before the 35th (?) year of Rājēndra Chōla, another small shrine with a smaller garbhagriha and a navaranga of four characterless octagonal pillars with a door to the north and one to the south. One of these bears a Tamil inscription not previously read. In this north shrine were installed the stone images of another set of Saptamātrikās facing east with Chāmundā facing south and an image of Śiva facing north. These images appear to be of dark, perhaps trap stone and are made along with their tōranas of one stone each. The image of Kōlāramma is that of Mahishāsura-mardīnī treading on a demon (Pl XVIII, 3). It is about 4' high and has flames darting from its head with an unsculptured tōrana around. She wears a jewelled diadem with hangings, a cobra, etc. In the navaranga of this shrine are placed a seated Kapāla Bhairava image of naked Śiva, about 3' high, and standing Bhairavī. In a niche is kept a small image of a devotee, shown as that of a Chōla king as at Nandi. It is a late Vijayanagar period image of a Śrīvaishnava saint or *bhakta*. The outer wall of this shrine is almost similar to the other one except that a frieze of lions runs above the cornice and a large shortish boat-shaped vimāna stands over the centre. It is possible that it is of stone, though covered over with mortar in later times.

These two shrines were given endowments with the permission of Rājēndra by Vīrapāndya who claims to have conquered Rattapādi and set up a pillar of victory at Kalyāni. Jākiyabbe, the daughter of Tribhuvanaiyya, got the east portion of the inner verandah put up with pillars in imitation of the ones in the south sanctum. An officer, by name Mādhava, appears to have built the verandah with sixteen-sided pillars opposite to the second shrine and also the Balpītha. About the same time the mantapa in front of the inner mahādvāra was built. Some of the pillars here bear the name of Vikramachōla and the titles Sāmantakēsari and Vīra Bhīma and are similar to the ones in the south sanctum, though larger in size.

* Cp. Binnamangala Muktināthēśvara Temple

The verandah of the inner *prākāra* was probably constructed by (?) Dimpāna Odeyar who appears to have made a large grant to the temple in the time of Harihara II. It is possible that the outer *mahādvāra* was set up in the days of Achyutarāya, an inscription of whose time is found on the north wall of the north shrine.

Some of the *vīragals* excavated in the compound of the temple appear to be Ganga in character. It is quite possible that the shrines actually hail from the Ganga days.

KURUDUMALE.

SŌMĒŚVARA TEMPLE

(Pl. XV.)

Detailed notes on the Kurudumale temples have been published in the Annual Report of the department for 1930. Here are mentioned the *relievo sculptures* on the cubical mouldings of the pillars in the porch and of the pilasters in the *sukhanāsi* of the Sōmēśvara temple (Pl. XVI, 1).

Porch.—Commencing from the east and moving clockwise —

East pillar (Pl. XVI, 2)

East face—

1. Umā and Mahēśvara with Nandi
2. Girijākalyāna
3. Umāmahēśvara with Sūrya between them.

South face—

4. Jalandharasambhāri.
5. Andhakāsurasambhāri
6. Gajāsuaamardana.

West face—

7. Lingōdbhavamūrti.
8. Harihara standing.
9. Ēkapādamūrti (Śiva with his consorts all standing on one leg.)

North face—

10. Umā and Mahēśvara attended by Viṣṇu
11. Śiva and Pārvatī making love.
12. Bhairava.

West pillar

East face—

13. Umā and Mahēśvara standing

14. Ardhanārīśvara.
15. Umā-Mahēśvara in sukhāsana.

South face—

16. Śiva with bow and arrow.
17. Dakṣiṇāmūrti in sukhāsana
18. Śiva seated in yōgāsana.

West face—

19. Linga with human faces.
20. Harihara.
21. Ēkapādamūrti.

North face—

22. Bhairava
23. Śiva manifesting to Arjuna
24. Sadāśiva in sukhāsana.

Navaranga.

South-east pillar.

East face—

25. Yaksha (Kubēra ?)
26. A king worshipping a linga.
27. Mārkaṇḍēya.

South face—

28. Lion slaying elephant
29. Krishna in butter dance.
30. Umāmahēśa in sukhāsana

West face—

31. Kaundinya Rishi.
32. Cow milking over linga and licking it.
33. Mahiṣāsuramardīnī (as in the window at Nandi with lion in the back ground)

North face—

34. Lion.
35. Queen worshipping linga.
36. Śivalinga kicking away Yama to protect Mārkaṇḍēya.

South-west pillar.

East face—

37. Boy dancing with snake across his shoulder.
38. Bhairava
39. Śiva with Umā and Gangā.

South face—

- 40 Yaksha
- 41 Woman dancing and man drumming.
- 42. Two Kāpālikās dancing.

West face—

- 43. Nandi
- 44 Two devotees
- 45 A Yōgi

North face—

- 46 Lady dancing—unfinished
- 47. Lady dancing, with two hands only, one of which holds spiral weapon.
- 48 Two-handed male and female human beings dancing.

North-west pillar.

East face—

- 49 Yaksha blowing conch
- 50 Woman bringing milk to Siva
- 51 Rishi riding on a tiger.

South face—

- 52. Lion killing elephant
- 53 Durgā treading on Rākshasī.
- 54 A musical group of three persons with four legs (a female in the middle with tāla and a man with damāru on each side.)

West face—

- 55. Two men wrestling
- 56. A rishi seated
- 57. Man holding axe, and dancing

North face—

- 58 Sugrīva and Hanumān in conference
- 59. Vāli and Sugrīva fighting.
- 60 Man on horseback.

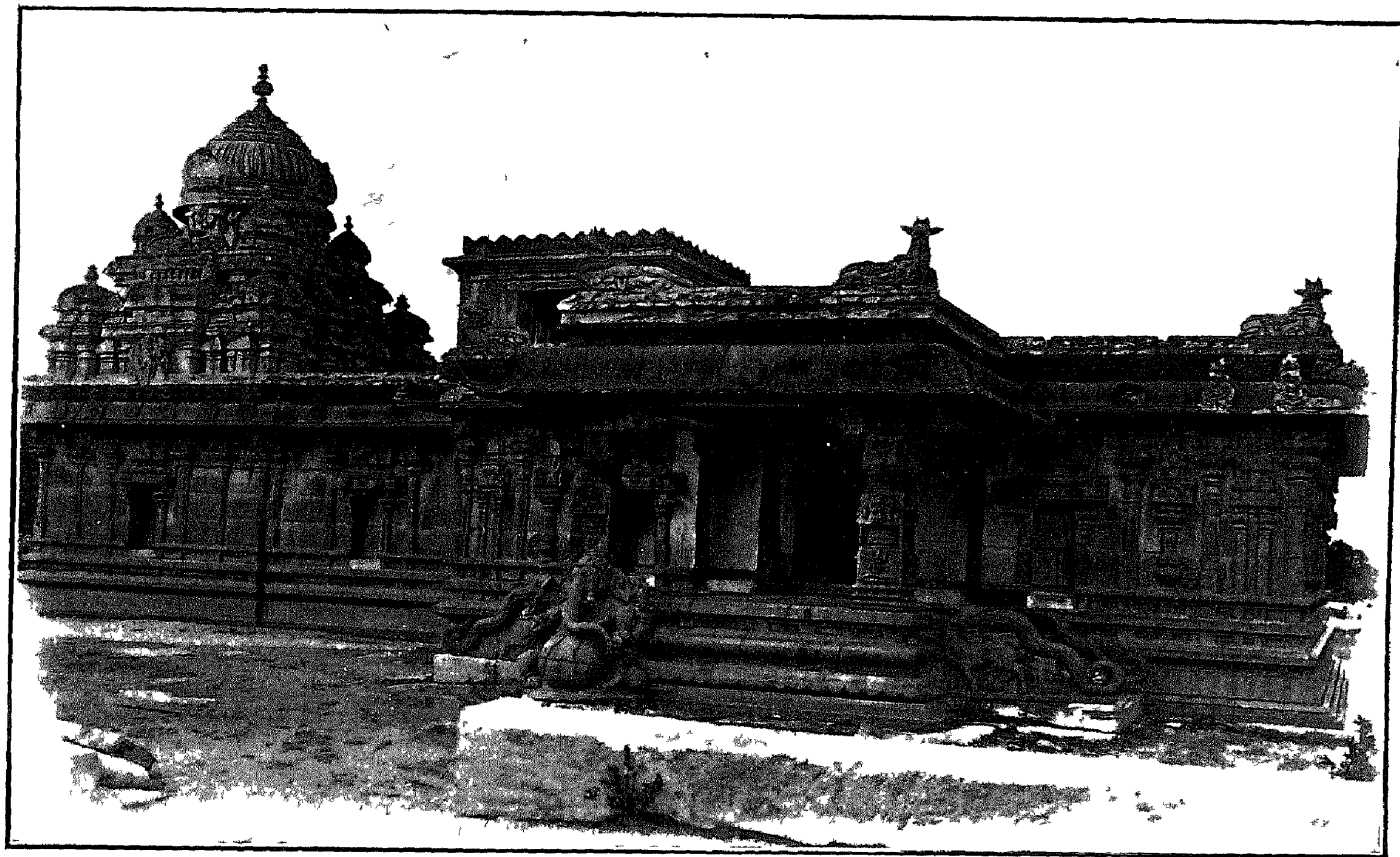
North-east pillar.

East face—

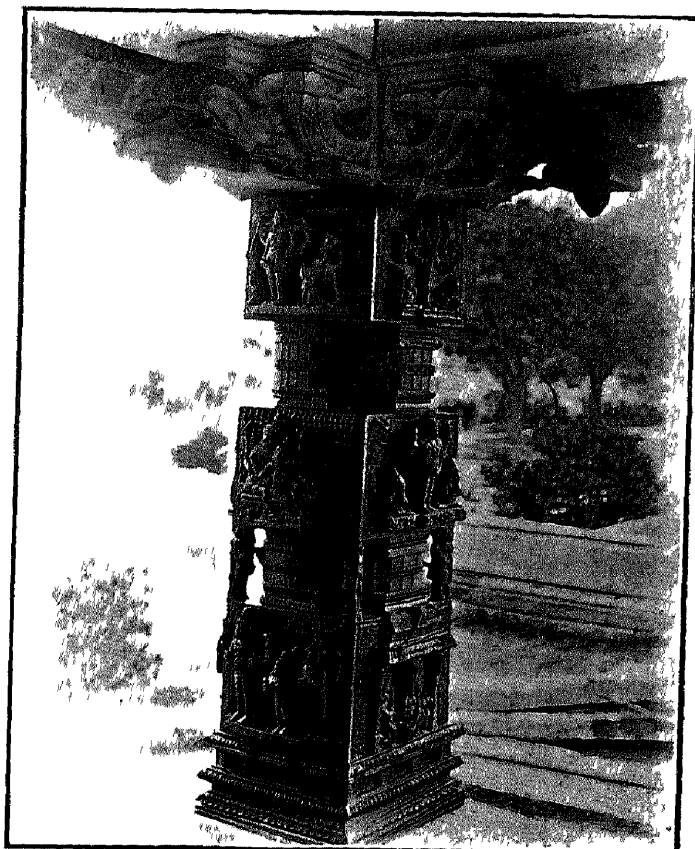
- 61 Yaksha dancing
- 62. Two men dancing
- 63. A lady dancing

South face—

- 64 A seated rishi
- 65. Gaṇēśa dancing.
- 66 Dakṣiṇāmūrti



1 VIEW FROM SOUTH EAST (p 46)



2 PILLAR OF THE PORCH (p. 46)



3. DAKSHINAMURTI (p 49)

West face—

- 67. Yōgi seated.
- 68 Vālī and Sugrīva fighting.
- 69 Two-handed Śiva on elephant

North face—

- 70 Elephant
- 71. A nobleman devotee.
- 72 Devotee seated doing *japa*.

The sukhanāsi pilasters have

- 73 Manmatha
- 74 Kannappa Nayanār
- 75. Kannappa Nayanār
- 76 Chief on horse back.
- 77 Dancing group.
- 78 Yaksha
- 79. Rider on elephant
- 80 Wheeling acrobats, etc

One of the most interesting figures in the navaranga is that of Dakshinamūrti (Pl XVI, 3).

The ugly granite slabs put into the outer niches should be removed. The yard should be levelled and kept clean and free from debris

Conservation.

AVANI.

RĀMĒŚVARA TEMPLE.

A note on the Āvani hill was published in the annual report of the department for 1930. The temples in the village are here studied in greater detail. The large group of these ancient temples is generally known by the name of Rāmēśvara and stands at the south-west corner of the hill. Within a courtyard which has a gate to the south and one to the east stand about a dozen different buildings in all, of which ten are dedicated to the worship of different deities like Śiva, Pārvatī and Subrahmanya. The Śiva group stands peculiarly placed, in the centre is a temple of Pārvatī and to its west in a line from south to north stand the Lakshmanēśvara, Rāmēśvara and Bharatēśvara shrines; to the east in a line stand the Śatrughnēśvara and Añjanēśvara shrines and two smaller shrines of Sugrīvēśvara and Angadēśvara. Near these latter is a large mānastambha

Local mythology attributes the consecration of these deities to the days of Śrī Rāma and his brothers. But the oldest inscriptions,

History.

one of which is found on the door jamb of the Bharatēśvara shrine and the basement cornice of the Śatrughnēśvara shrine, mentions a Ganga king with the title Prithivī Ganga. This indicates that the temples go back to the late Ganga times. At the same time on the cornices of the Śatrughnēśvara and Lakshmanēśvara shrines and on the mānastambha, Kannada inscriptions of Vīra Nolamba, Dēvabbarasi, etc. are found and from another inscription¹ on a pillar outside the southern gateway we learn that this queen got constructed a lake called Dēvabbesamudra and a Vishnu shrine at Horavangala which may be Betmangala where the Vishnu shrine has to be examined for Nolamba traces.

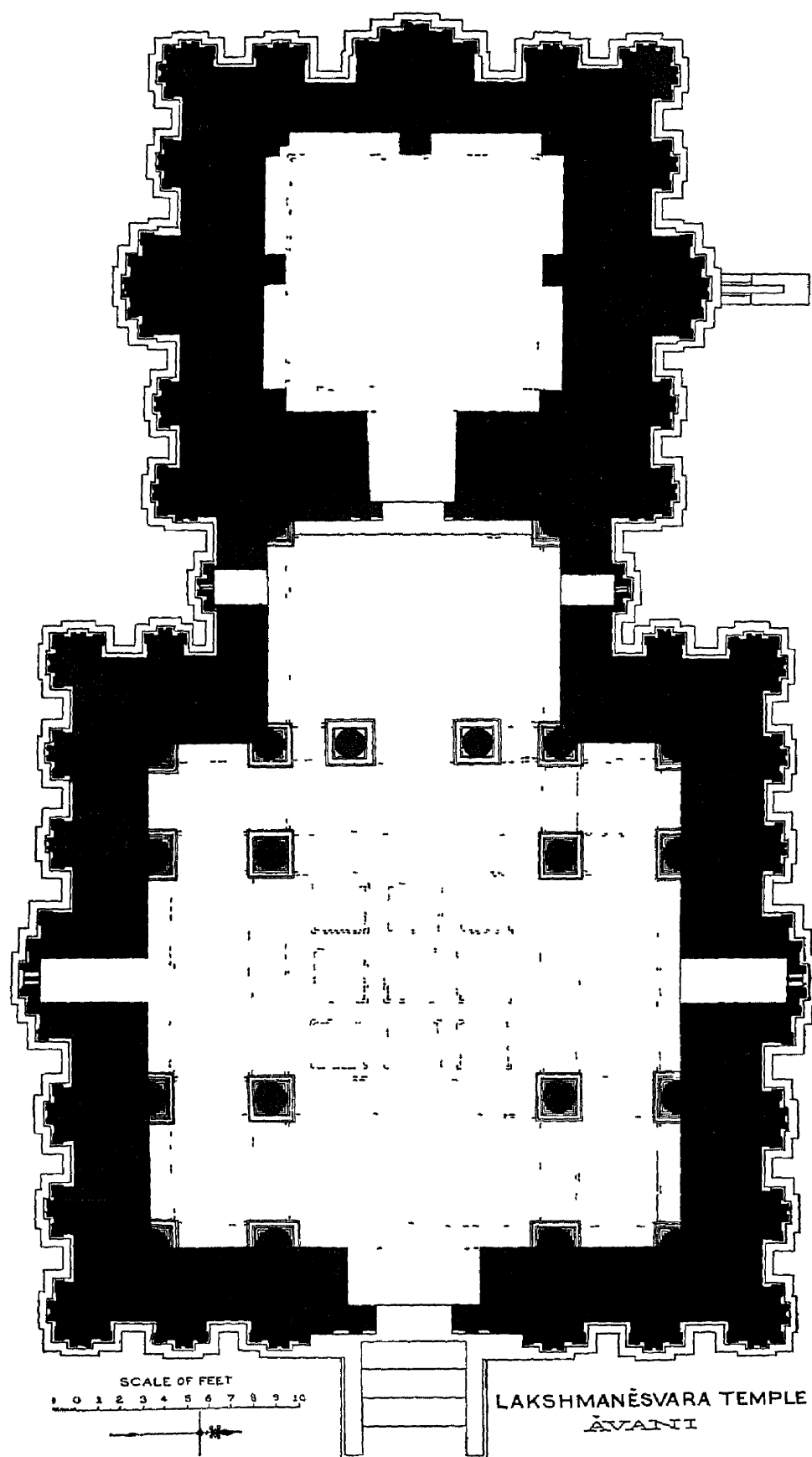
The record states also that at Āvani or Āvanya she got constructed a temple for the prosperity of her second son under the name Nolamba Nārāyanēśvara. We are not sure whether this linga was the huge ancient looking Lakshmanēśvara linga or the more central Rāmēśvara linga or the whole group of lingas in the place. On the wall of the Lakshmanēśvara temple there is a relievo image with an inscription of the famous religious teacher of the name Tribhuvanakarta, a Śaiva Brahman who is said to have had *tapōrājya* in the place for a long period of time. A little later the Chōlas occupied the country and Kulōttunga left a long record on the cornice of the Rāmēśvara temple.

The character of the pillar of the Rāmēśvara navaranga and of its cornices, etc., raises a little doubt whether the Rāmēśvara shrine and that of Sītā-Pārvatī belong to the Nolamba period. It is just possible that they might have been constructed, or at least renovated, with old materials in the Chōla days or even in the days of Ilavaṅḡi Vāsudēvarāya. The temple of Kāmākshī, however, has so many boars and daggers on its walls that it may be attributed, at least the portion above the basement, to the Vijayanagar days. Of the mahādvaras the south one is not later than Chōla days while the one on the east belongs to the 13th or 14th century. Thus it is seen that the most important of the temples at Āvani belong to about the 9th century.

The Lakshmanēśvara shrine is the most ornate in the compound. (Pl. XVII)

Lakshmanesvara Shrine its stone walls rise on a basement of five deeply carved cornices, one of which is ornamented with a row of small horse-shoe arches and another bears a frieze of elephants, lions, yālis and makara heads in active poses reminding us of the work of the Bāna and Rāshtrakūta days. The upper portion of the wall is relieved by a series of right-angled pilasters, the canopies of which are ruined and have disappeared, being substituted by a brick structure (Pl. XVIII). Under and near these pilasters are a number of carved images, among which may be noticed a dvārapāla, Yakshas,

1 E. C. X Kolar District, Mulbagal No 38



(P 50)

images of Śiva, Bhairava, Bhairavī, Viṣṇu, Gaṇēśa, Durgā, Tribhuvanakartar (a figure seated in *yōgāsana* with a bag or *ṇḍige* hanging from the left side). Below the last is a *sōmasūtra* of Lakshmanēśvara with the head of a makara from whose open mouth flies forth the image of Sūrya. Other figures are Mahishāsūramardīnī (in pierced window) spearing an anthropoid buffalo, Sūrya, dancing Yakshas (in pierced window), and Natarāja. The door steps have no porch but are flanked by two yālī reliefs.

The navaranga has four pillars of the indented square type with two cubical mouldings and a wheel-shaped moulding. These pillars bear relief groups of finely designed figures.

The sukhanāsī is open but is entered between two round pillars with pot and wheel-shaped mouldings. The navaranga ceiling has a well executed surface on which Umā and Mahēśvara are seated surrounded by the eight Dīpālākās. The Lakshmanēśvara linga is a very large one on a proportionate pedestal and is the largest in the place. The brick tower is a late Vijayanagar construction.

The Śatrughnēśvara shrine is of nearly the same size and shape as that of Lakshmanēśvara but its basement has three cornices only one of which is rounded and another has rows of poorly carved lions. Its doorway is of dark trap stone and ornamented with bands of wavy and scrolly creepers and squarish rosettes. On the lintel is a Gaṇaśaktī group, while on the sill between two Yakshas and flanked by kalāśas, etc., is a burning lamp. The upper wall of brick and the tower are all modern. The navaranga is similar to that of Lakshmanēśvara shrine except that its chief pillars have sixteen-sided fluted shafts with sculptured floral hangings, though the wall pilasters have the pattern of the Lakshmanēśvara navaranga pillars.

The Añjanēśvara shrine is closely like the Śatrughnēśvara shrine except that in its basement cornice elephants are more prominent than horned lions and yālīs, and horses also appear.

Its navaranga has only the shape of an *ardhamantapa* with the ceiling of nine padmas only. Its northern pierced screen has two finely shaped lady dancers.

The Sugrīvēśvara and Angadēśvara shrines are small, insignificant and recently renovated. The only remarkable things there are the black stone doorways on the jambs of which are bands of ridden lions. It is a curious fact that the mānastambha of the Nalanba times is now found directly opposite to the Sugrīvēśvara shrine. It is about 16 feet high and 2 feet in diameter. Its shaft is sixteen-sided and has sculptured floral and beaded hangings with inverted beaker-shaped and wheel-shaped mouldings below the abacus.

The Bharatēśvara shrine is smaller and less ornate than that of Śatrughnēśvara. Its pillars resemble the mānastambha, only they are octagonal. Facing the Bharatēśvara linga on the outside is a mantapa of four similar pillars sheltering a black stone bull.

The Rāmēśvara shrine has plainish cornices which are made up for by a row of kīrtimukhas and lions on the eaves and parapets. The walls have on their pilasters canopies with fine Dravidian towers of the boat-shaped kind. This building has no pierced windows and in the north-west corner is an obscene relievo group. The Rāmēśvara doorway is rather plain. Its navaranga pillars are of the mānastambha design and its sculptured ceiling which is said to have had nine padmas only has now been substituted with a skylight tower. In this navaranga are now kept a Chandikēśa and a Saptamātrikā group. The Rāmēśvara linga is of dark stone is smaller than the Lakshmanēśvara linga and is inclined to the north as the foundation has sunk. There is reason to think that the roof was repaired in the 13th century.

Ramesvara Shrine

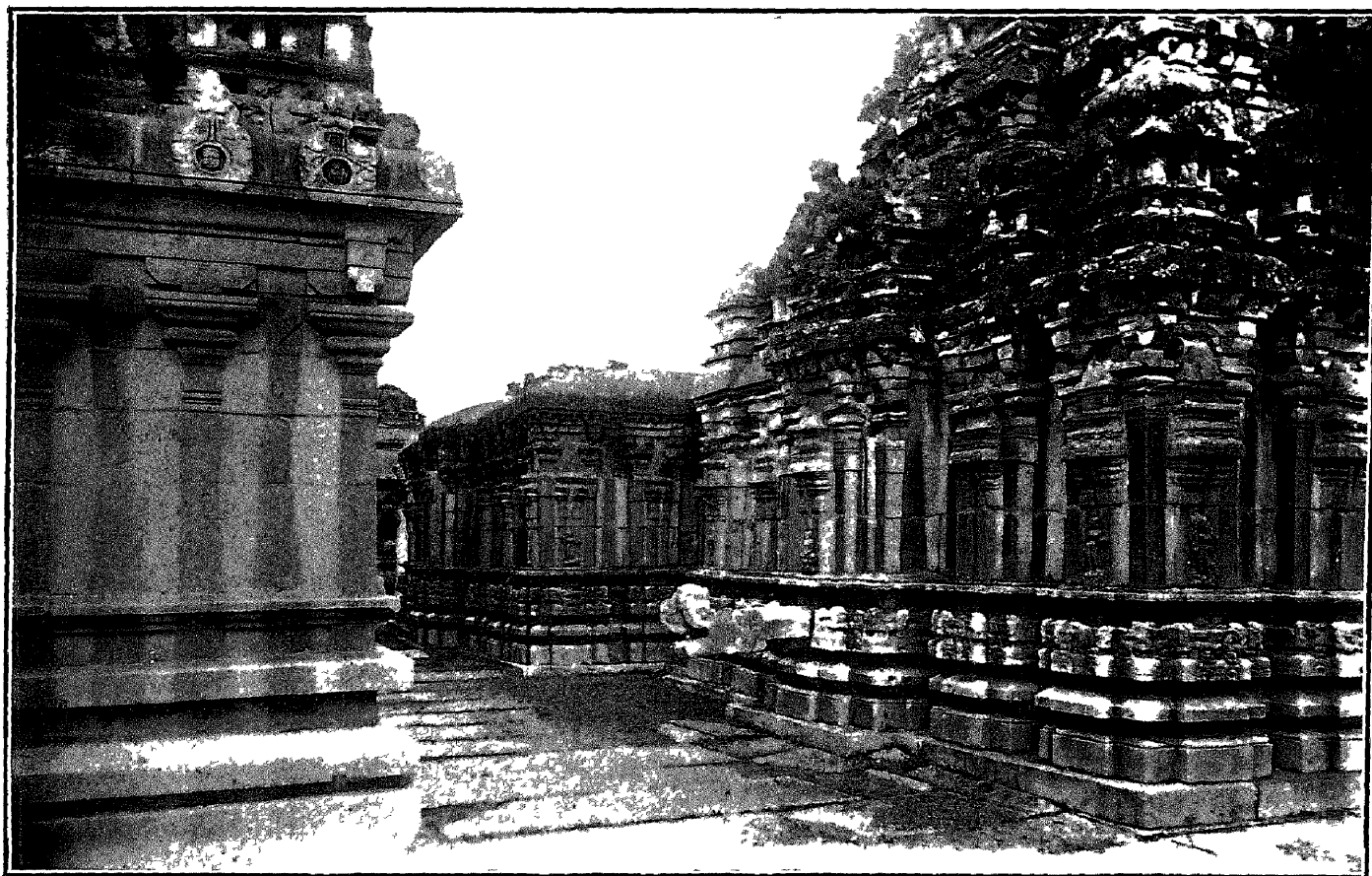
The Pārvatī shrine faces south and has a garbhagriha, a navaranga and an entrance porch of one ankana. Its plan and other features are different from those of the other shrines now described except that its turreted wall niches are very similar to those of Rāmēśvara as also the lion frieze above the cornice. It is probable that this shrine was constructed in the 13th century when the inscriptions of Ilavañji Vāsudēvarāya were carved on its walls and his image was set up in the navaranga. It is possible that the walls of the Rāmēśvara navaranga with their niches were made at the same time.

Parvati Shrine

The sculptures on the walls of the Pārvatī shrine consisting of the Yakshas, of Śiva, ladies in various attitudes, etc., are not of much artistic value. The south porch is a fine structure of the squarish type with shortish sixteen-sided shafts, pendant bud capitals and sculptural cubical mouldings bearing Vaishnava and Śaiva images and also six warriors on horse back three of whom are bearded. These latter include perhaps Vāsudēvarāya and his brothers.

The navaranga pillars are also similar except that the eastern pair have small rearing lions as corner brackets. The sculptures are mostly of the type seen at Kurudumale but are not so fine. In the navaranga are kept three Nandi bulls, a Sūrya image and votive images of Ilavañji Vāsudēvarāya and his brother (Kōḍaṇḍarāya or Khandaiāya ?). Vāsudēvarāya wears a long beard, twirled moustaches, a large knot of hair on his head with a diadem in front, rudrākshamālas, a long conventionally rippled *dhōṭi*, the *vīra-pundra* or *īkṣhā* and has his hands folded, holding a rudrākshamāla between them. It is interesting to note the dress of the devotees of the time. The navaranga doorway is also to the west facing that of the Rāmēśvara shrine.

In the sanctum which has no sukhanāsi is worshipped an image of Pārvatī, about 3½ feet high, whose hands are thus disposed abhaya, padma, padma, dāna. It appears to be a 13th century image with a prabhāvali which does not form part of it. In the sanctum is also kept a Sōmāskanda group.



1 LAKSHMANESVARA TEMPLE, AVANI, VIEW FROM NORTH-WEST (p 50)



2 DURGA, AVANI (p 53)



3 KOLARAMMA TEMPLE, KOLAR, KOLARAMMA
(p 45)

The Kāmākshī shrine is an imageless shrine with a garbhagriha, a sukhanāsi, an open ankana, a navaranga and a porch. The only things noticeable here are the pillars which are of the sixteen-sided and cylindrical type. The two pillars in the porch have floral hangings and are round. These and the other pillars are evidently brought from elsewhere and used for this building.

Kamakshi Shrine.

The south mahādvāra is of the type obtaining in Ilavañji Vāsudēvarāya's time and bears an inscription of his. The east mahādvāra is a large one and probably of about the same or somewhat later date. The kalyānamantapa with its pātālānkana is of the 13th century. The Subramhanya temple is of the Vijayanagar period. It has an image of the god with four hands (abhaya, vajra, a bird—peacock, katihasta). He has a consort on each side.

Other Buildings

There are two tanks Śeṣatīrtha and Gīndītīrtha. Near the latter and to the north of the prākāra is a small ruined Durgā shrine about 13' x 7' containing two round and fluted granite pillars of Chōla workmanship. The Durgā image (Pl. XVIII, 2) inside the shrine is an imposing figure about 4½' in height. She sits on a seat and has loose drapery below the waist, the upper portion of the body being naked. Her right leg treads on a demon who has fallen on the ground. Her four hands have the following attributes in order: abhaya, damru, trisūla and kapāla. She wears anklets, armlets, rings, bangles, skull-headed kirita, makara-kundalas and necklaces, as also a snake and a garland of skull heads. The slender waist, the high breasts and the fine folds of the drapery arranged splendidly on her stout thighs and the fierce look of her face which is nevertheless finely sculptured render the figure at once beautiful and terrible, and to the features of terror in the figure add the canine teeth of the goddess and the dishevelled hair behind her head. It is a pity that the nose of the goddess has been mutilated. The figure deserves to be preserved in a museum.

South of the prākāra on the inside there is a bas-relief representing of Ravana lifting the Kailāsa.

The courtyard is badly kept and needs levelling and dressing. The compound wall is damaged at the back of the temple and is to be repaired. Several of the shrines are reported to be leaking and the roofing needs to be examined. This is an ancient and important temple which fully deserves renovation.

Conservation.

SERINGAPATAM.

PLACES OF INTEREST.

The numbers given below refer to those given on the sketch map (Pl. XXIV, 2):—

1. Seringapatam Railway Station

Just to the north of the Garrison Hospital is a small mosque with a walled courtyard and a gateway. Its hall has wooden pillars of the

2 Old Masjid

tapering type. This mosque is said to have been the old Jumma Masjid of Seringapatam used by the Moslems before Tipu built the new Jumma Masjid

A short distance to the south-west of the Breach is a high and ruined compound wall inside which there is the basement of a now

3. Old Garrison Hospital

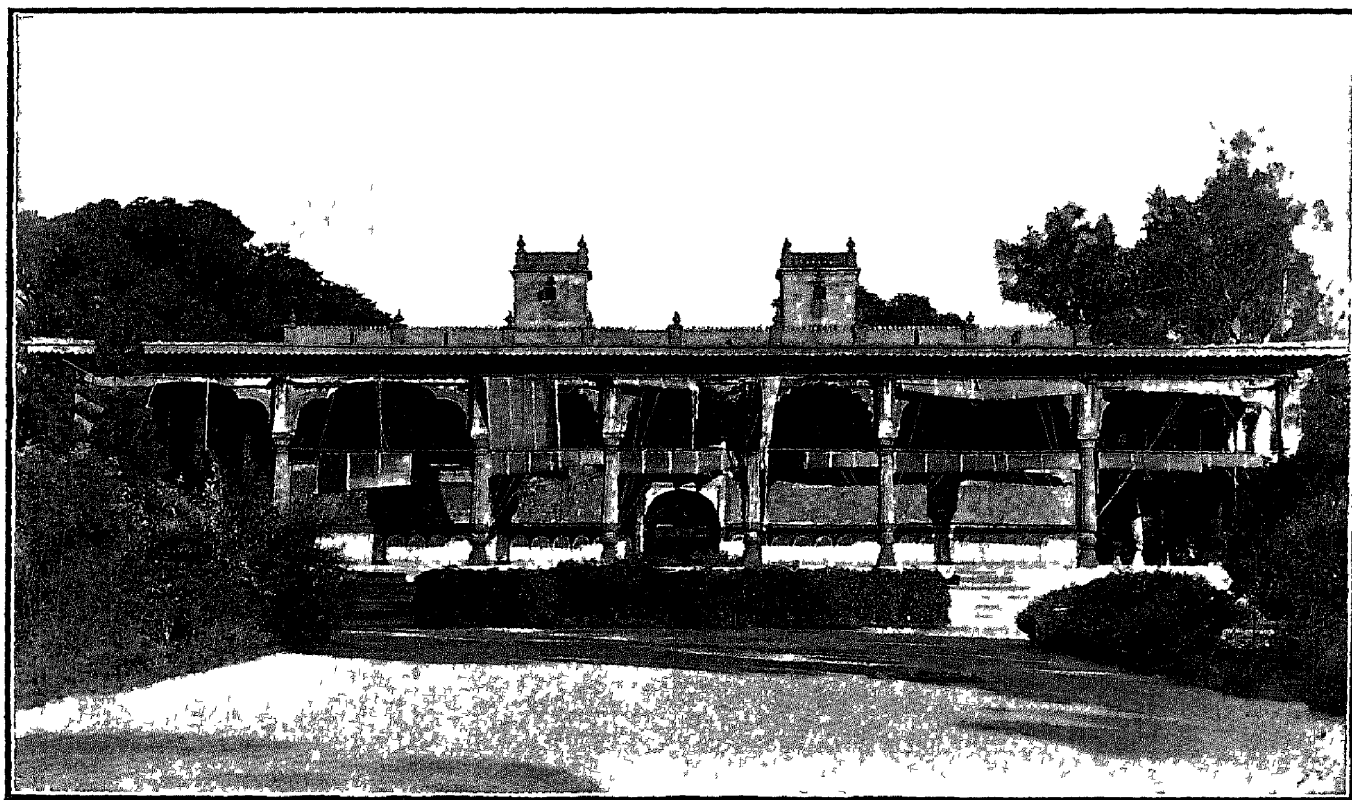
disappeared building which had an inner quadrangle. Immediately after the siege of Seringapatam Colonel Wellesley (afterwards Duke of Wellington) was stationed here in charge of the British garrison. The hospital of the old garrison was housed in this area from 1799 for several years

To the north-west of the island the broad river Kāvērī divides itself into the eastern and western branches. The old defence here

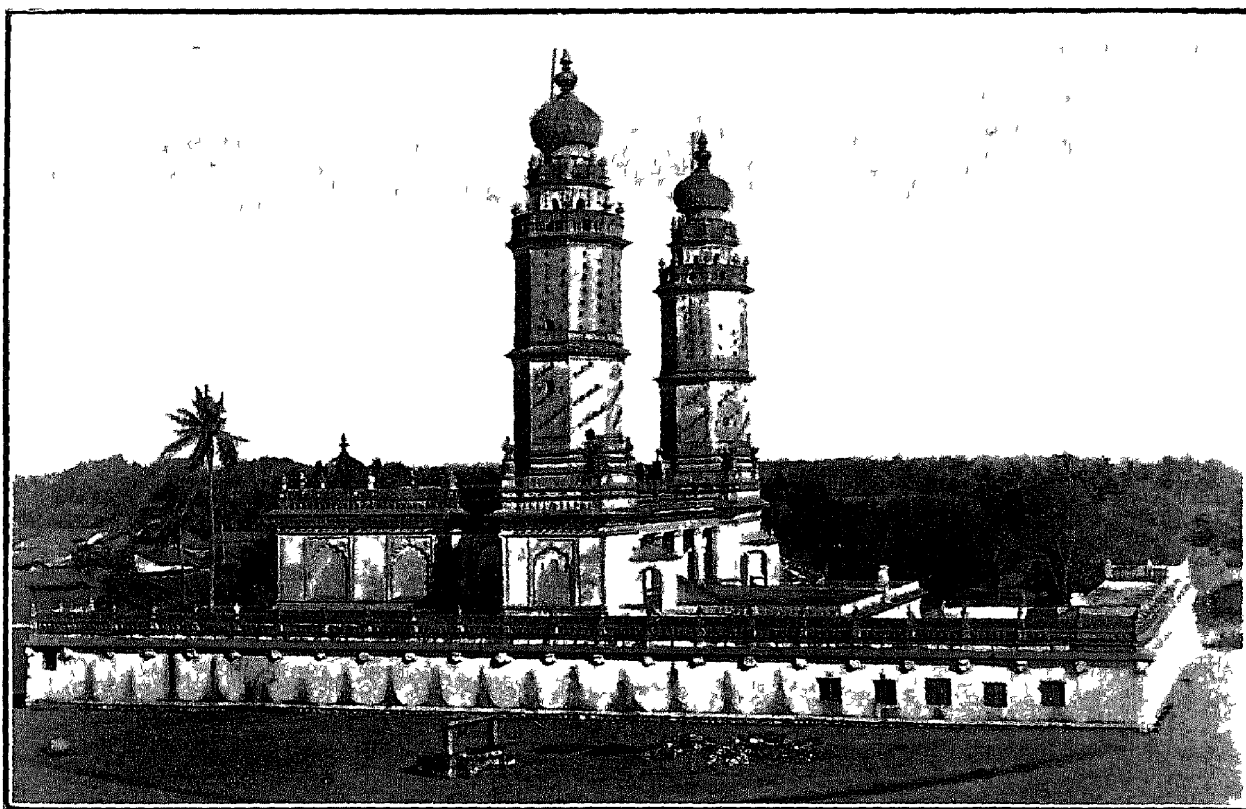
4 The Breach and Monument

consisted of a stone wall of about 8' high with a brick wall above it more than 10' high. It was poorly supplied with bastions and was mainly in the shape of two rather straight lines meeting at a corner. At this corner a large bastion had been erected and provided with a heavy battery facing north and west. Outside this wall were a wide moat and another lower Hindu wall which protected it from the enemies' cannon. Hyder and Tipu added to these outer defence works close to the river and put up a third and innermost wall with a rock-cut base and earthen top and a high cavalier overlooking and protecting the north-west battery. Between the second and third walls was a rock-cut moat.

The defenders never expected an attack from this corner, but General Baird had noted, as a prisoner, the weakness of the brick wall and directed the British attack on it. In May 1799 the battery of the Madras army was successful only in making it dangerous for Tipu's soldiers to make use of the north-west battery or even to stay near it, but the battery of the Bombay army firing at a shorter range from the Īśvara temple near the Gautama-kshētra levelled down the outer defences, seriously damaged the outer wall and so battered the brick structure of the second wall that they could easily climb up it. On 4th May, at 1 P.M. the British troops urged on by General Baird and led by Sergeant Graham, clambered up the battered wall and were surprised to find that the few sepoys intended for its defence had moved away some distance. Sergeant Graham, who was the first to climb up, got the flag handed on to him, planted it on the wall and cried out 'Cheers for Lieutenant Graham'. The next second he was shot and fell down. The British troops were surprised to find the inner moat and the earthen inner wall and taking a mere chance of finding a way to cross over divided themselves into two parties one of which went along the south wall until it found a narrow causeway meant for the use of the coolies



1 DARYA DAULAT (p 63)



2 JUMMA MASJID (p 61)

repairing the walls. There they crossed over and ran along the inner wall until they found a gateway near which firing was going on. The other party advanced slowly along the north wall and found itself opposed by Tipu and a few of his men. Tipu shot and retreated slowly until he came to the water gate.

From 1799 till 1905 the walls and the breach were left in their original battered condition. At the suggestion of Lord Curzon the Government of Mysore put up a parapet across the breach and set up an obelisk in memory of the British assault and of the British officers who died at the siege of Seringapatam on 4th May 1799. The structure is one of polished stone and is in the form of a square-planned pier surmounted by a tapering obelisk. On the top and around are the cannon balls and the design is fine. On the slabs of the face of the pier are named the officers who fell and the units which fought at the siege of Seringapatam in 1799.

The Delhi gate, about a hundred yards to the east of the breach stands a small gateway protected by two round bastions which led pedestrians out of the fort by another small gate in the outer defences to a bridge across the river known as the Delhi Bridge. This bridge was pulled down by Tipu Sultan just before the fall of Seringapatam. On a bastion near the south end of the bridge are engraved the images of Hanumān and Ganēśa showing that the structure was originally a Hindu wall. The absence of cement and the use of dressed stone blocks support this view. -

About a hundred and fifty yards to the east of the Delhi Gate there is a large oblong bastion in the fort wall on the top of which was formerly placed a heavy battery called Sultan Bateria. Under it is a dungeon hidden from the view of the passers-by. It is about 100' × 40' and has got a low vaulted brick roof. Around the walls are stone slabs, the holes of which were meant to receive the chains of prisoners. It is said that many English prisoners were confined here under the ever-watchful guard of the sepoys of the battery (Pl XXII, 3). It has been stated, perhaps wrongly, that Col Bailey was kept here for some time. During the siege of Seringapatam one of the cannons rolled back, pierced the ceiling and fell into the vault. It is lying there still. It is more than 10' long and its mouth is 6" wide.

Just to its west between the battery and the outer wall has now been constructed the new pump house called 'Jaya-Chāmarāja Water Works' for supplying water to Seringapatam.

The Jibi gate is a small gate in the fort wall leading from the temple area to the river. Just outside it is a small shrine of Hanumān which perhaps stands there from the pre-Hyder times.

7. Jibi Gate

The Ranganātha temple is one of the largest temples in the State and is of great local importance (Pl. XXI, 1) Its god has given the

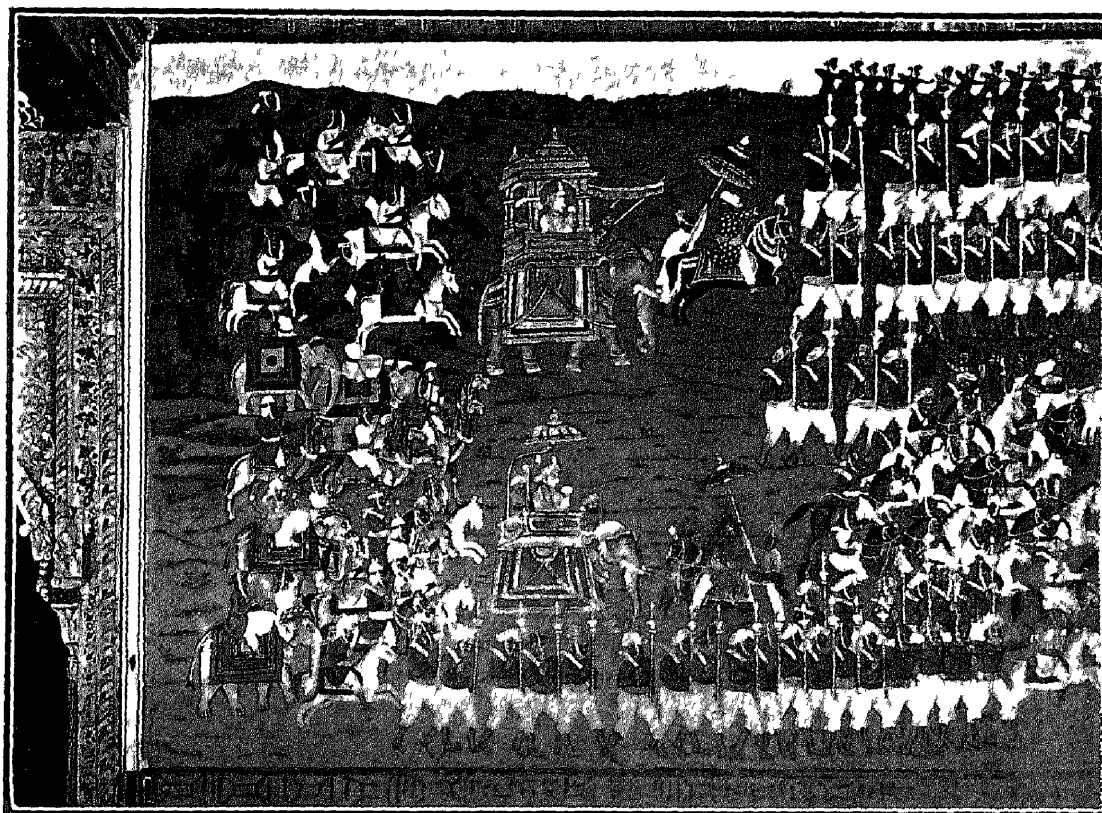
8 Ranganatha Temple. town his name. The temple is approached by a large gateway with a huge brick tower It appears to have been constructed in three or four different stages

The inscription on the south basement cornice of the sanctum states that the Hoysala King Ballāla II gave certain grants to the priests and Brahmans of Tiruvanga-Nāiāyana-Chaturvēdi-Mangalam. This establishes the fact that the innermost part of the temple was a Hoysala construction of which the large garbhagriha, the sukhanāsi and more than a score of large granite pillars bearing the round and star-shaped Hoysala forms remain The garbhagriha wall has a basement of five cornices which are comparatively plain The upper portions of the walls which are now hidden in the darkness of the *kattale-pradakshina* are adorned with pilasters and fine towered canopies under some of which are sculptures, in one place, a kalāṣa, chakra, śankha and padma are depicted in a band

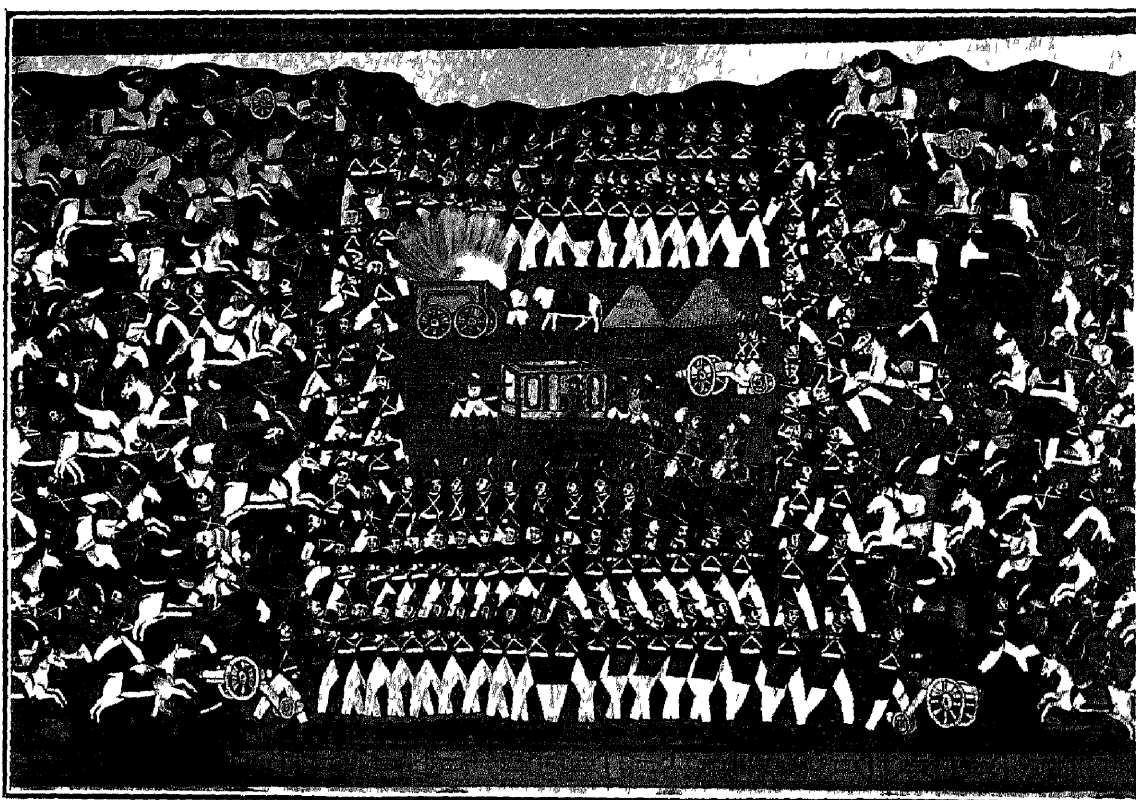
Inside the garbhagriha is a colossal image of Vishnu reclining on the huge coils of the great snake Ananta who lifts up his seven-headed hood to shade his master's head The snake is shown with scales, etc., and is very realistic The reclining image shows the god supporting his head on his right hand, while his left hand is stretched over the body and holds nothing The figure wears a tall kirita and all manner of ornaments down to the toe-ring, but it has no lotus creeper rising from the navel Near his legs is the image of the goddess Kāvērī made of a different stone and at his feet stands the sage Gautama The image is so large that a full view of it cannot be obtained from the sukhanāsi or the navaranga beyond which visitors are not allowed to enter The ceilings of the sukhanāsi and the garbhagriha are well designed shallow domes with padmas in the centre The present navaranga is a structure mostly made up of round bell-shaped pillars and two pillars of the eight-pointed star shape with vertical scroll bands From this navaranga proceeds the *kattale-pradakshina* or dark circumambulatory passage. The ceilings are almost plain

Guarding the navaranga doorway are two colossal dvārapālas and in front of them is a large pillared courtyard with an opening around the dhvaja-stambha and a pradakshina on the west side Most of the pillars in this yard are of unmistakable Hoysala shapes some of them being round, indented square-shaped, star-shaped, flower-shaped, cylinder-shaped, etc., all of them having parts corresponding to the bell, pot, wheel and umbrella mouldings characteristic of Hoysala work The rather plain ceilings and beams and the inscriptions in the south part of the pradakshina show that this portion has been a later construction for which the old Hoysala materials have been freely used It may be inferred from a study of the inscriptions that the navaranga was constructed after the time of Dēvarāya and before

DARYA DAULAT, SERINGAPATAM.



1 HYDER AND TIPU WITH THEIR ARMY (p 63)



2 BATTLE OF POLLILORE COL BAILIE IS SURROUNDED (p 63)

Krishnarāja The *Mysore Gazetteer* says that a Dannāyaka by name Timmanna Hebbār collected the materials of a large number of Jain Bastis from Kalastavādi on the Mysore road and enlarged the Ranganātha temple. Either this has happened or the materials of an old Hoysala mantapa have been utilised in the construction of the pillared court. At the four corners of this court there are shrines. On the south-east are Manavālamahāmuni and the Śrīvaishnava Ālvārs. On the south are Rājamannār Krishna—a beautiful group—and Rāma. On the south-west are Nārasimha and Sudarśana. On the west is Gōpālakrishna, a beautiful Hoysala image, resembling that at Sōmanāthapur and elsewhere. On the north-west is a shrine of Lakshmī as Ranganāyākī. The image is a fine one though of Vijayanagar workmanship. On the north-east are shrines housing another Rāma group, Rāmānuja, Dēśika, etc. Inside the gateway of the open yard stand shrines for large images of Hanumān and Garuda against the east wall. Near this are four pillars of the Vijayanagar type bearing the 24 forms of Viṣṇu with labels.

To the east of the pillared court is a large mukhamantapa of late Vijayanagar construction. Here and there Hoysala pillars have been used. In the centre of this mantapa and piercing through its roof stands a large monolithic Garudagamba. Some of the pillars to its west are of fine design. The eaves on either side of the Garudagamba show that the former mukhamantapa ended here. The tall pillared part of the pātālānkana to its east is said to have been constructed by Hyder Ali. The outer yard of the temple is protected by a high prākāra wall made of granite blocks. There appears to have been a pillared verandah on its inside but it has now disappeared. The Hydernāma mentions that in 1774 A.D. the temple caught fire¹, but it is not known which part was destroyed. Outside the north wall of the mukhamantapa stands a brindāvana whose top is finely designed and decorated with sculptures of dancing Krishna, Ranganātha, Vēnugōpāla and Janārdana. Inside the mahādvāra are four stone elephants of good workmanship. The large mahādvāra and gōpura are in the Vijayanagar style, the stone part of the mahādvāra having numerous pilasters and turieted niches. The gōpura is large and is a land-mark for many miles around. It is said that here Krishnarāja Vodeyar III was hidden and protected during the days of the battle of Seringapatam. The garbhagriha tower is also of Vijayanagar workmanship, and is finely designed.

To the north-east of the temple, outside, there is a pond and near it an inscription of 1800 A.D.

About fifty yards to the south-east of the Ranganātha temple is pointed out the place where the palace of the old Hindu rulers of

9. Raja's Palace.

Seringapatam is said to have stood. It appears to have faced northward and in it was born the young prince who was installed as the Rāja of Mysore in 1799. In recent years the Government of

¹ See M A R 1930, page 93

Mysore got a small pavilion erected here to commemorate the birth-place of the grandfather of the present Mahārāja

About a hundred yards to the south of the Ranganātha temple on the other

10. Swinging Arch. side of the station road stands a masonry arch about a hundred feet in span and has been standing for close upon five generations.¹ When visitors stand on its key-stone and jerk, the arch swings to the extent of about 2 or 3 inches. It is a great attraction to juvenile visitors. Tradition says that it was designed and constructed for Tipu Sultan by a French engineer by name De Haviland as a sample of what the latter proposed to do by way of a single arch bridge for the Kāvērī river. The story goes that De Haviland was executed by Tipu during his Bellary campaign. But in reality the engineer was in British service and designed the new Government House at Mysore about the year 1807-8. It must have been during this period that the arch was constructed.

11. Coronation Building

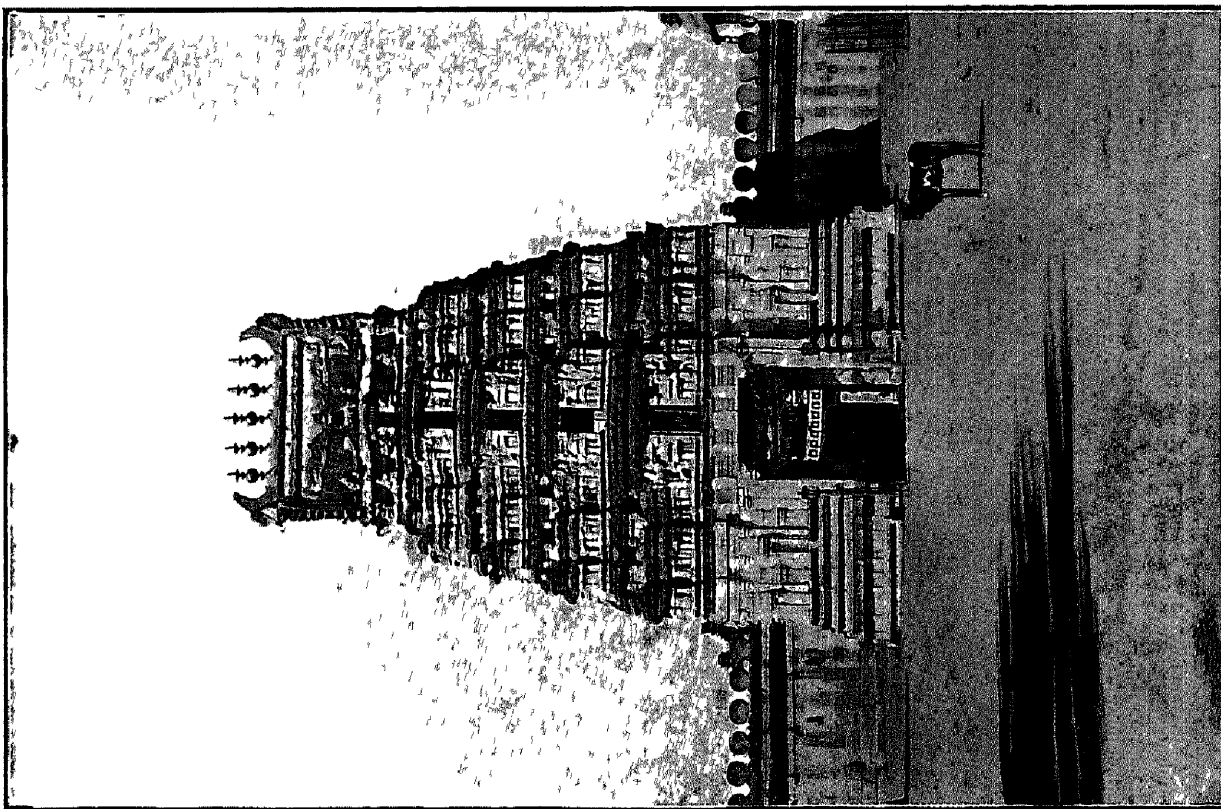
The Narasimha temple is a very large and partly ruined structure which has recently been repaired and put out of danger. It consists

12. Narasimha Temple of a large original garbhagriha in the midst of which is a platform with four pillars. On it is installed a beautiful image of Lakshmīnarasimha whose beauty of figure, exquisite ornamentation and workmanship and fine jewelled and serpentine tōranas bearing the ten avatāras declare it to be definitely a Hoysala image. Wherefrom this image was obtained and whether it was originally in the neighbourhood, it is not possible to state. But when Kanthirava-Narasarāja, the valiant Mysore ruler found it, he appears to have got a temple constructed with the garbhagriha, an oblong broadish sukhanāsi and a many pillared navaranga hall. The latter had an extension on the north in which the image of the king was installed (Pl XXII, 1.) This image which is 3½' high is a portrait statue of fine workmanship and great sculptural value. It shows the prince wearing a long coat, kammarband, etc., like a Mogul with long hair dressed in the old Hindu fashion. He wears moustaches with side-whiskers and stands with hands joined reverentially. The straight nose, the largish eyes and the prognathic face are no doubt due to the conventions of the sculptor. But the figure is realistic and is a great example of South Indian portrait sculpture in the 17th century.

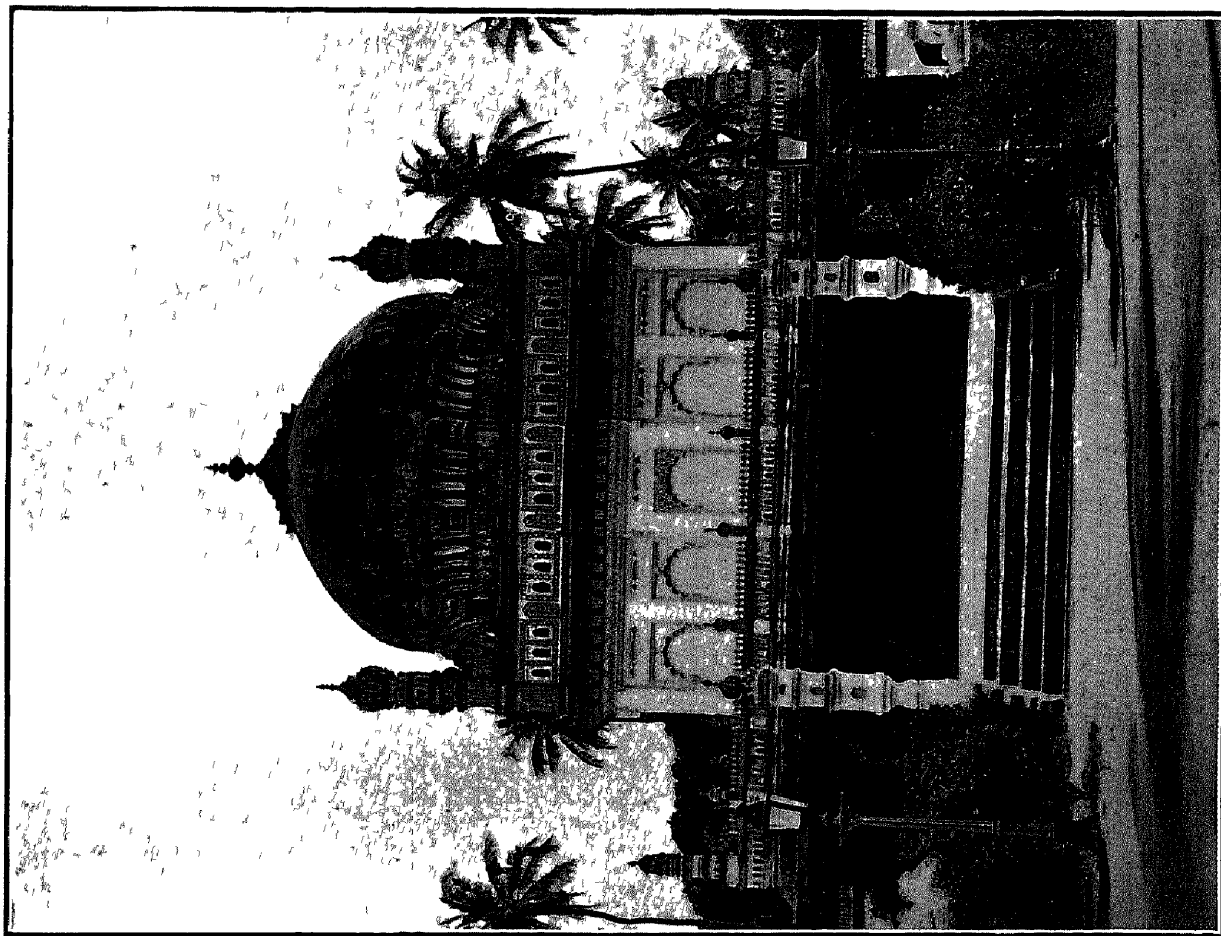
The original temple appears to have had an open pradakshina, the basement having four cornices with a frieze of retrospectant lions. In later times this appears to have been converted into a dark or *kattale* pradakshina and a pātālānkana with

¹ This arch collapsed suddenly on 2nd July 1936. The cause of the collapse is being investigated by the Public Works Department.

SERINGAPATAM



1 RANGANATHA TEMPLE (p 56)



2 GUMBUZ (p 65)

a covered *prākāra* added to the temple. At the four corners of this *prākāra*, cells and shrines were erected for the *Ālvārs*, *Āndāl*, *Lakshmī* (a fine image, though of the late Vijayanagar type), *Bālakrishna* on fours, *Rāmānuja* and *Dēśika*. This might have all been done in the days of *Doddadēvarāja* or *Chikkadēvarāja*. At a still later date a large outer *mukhamantapa* was added to the *mahādvāra* and an outer *prākāra* with inside verandahs and a *gōpura* were constructed making the temple a huge one. This outer *prākāra* is now mostly ruined. The rest of the temple is intact.

Conservation — Along with the image of *Kanthīrava Narasarāja*, the *Narasimha* image also should be protected. The temple is leaking in the north part of the *kattale pradakshina*, the north part of the *Lakshmī* shrine, etc., and plants are growing here and there on the outer walls. These should be looked into. The outer courtyard is in a neglected condition. This should be levelled and kept neat and clean.

13 Memorial Hall.

About a hundred and fifty yards east of the *Ranganātha* temple are now to be seen a mound and the ruined walls of what was once a

14 Tipu's Palace

magnificent palace inhabited by *Tipu*. It was dismantled about 1807 or 1809 (?) at the orders of *Col. Wellesley* and very probably its wooden pillars were utilised for the *Maharaja's* palace in *Mysore*. Originally the palace faced west and appears to have had an open pillared court in front like the *Bangalore Palace* and the *Darya-Daulat*.

About a hundred yards to the north of *Tipu's Palace* through a breach in the wall where originally appears to have stood a small gate-

15. Bathing Ghat

way we cross the moat by a modern bridge and come to the *Bathing Ghat* constructed by the *Mysore Government* about a generation ago for the convenience of the public (Pl XXII, 2). On either side of the steps leading to the river there are several small *mantapas* under the spreading trees. Some distance to the west are seen the arches of the railway bridge.

To the north-east of the *Palace Zenana* enclosure stands an old temple of *Gangādhārēśvara*. The main shrine which faces east and

16. Gangadharesvara Temple.

the chief *mahādvāra* which faces south are both finely ornamented granite structures of about the days of *Krishnarāja* of *Vijayanagar*. The walls are ornamented with cornices and turreted pilasters and niches, and the eaves have pendant drops. A number of stone images are kept in the temple most of which belong to the middle or late *Vijayanagar* period. The temple has a large *prākāra* with a verandah and to its south-west is a *mantapa* with a number of niches containing a large number of *lingas* and images of the *Saiva* saints. Most of these appear to date

from the days of the Dalvoys of Mysore. In one of the cells is now kept a copper image of Dakshināmūrti (chīnmudrā, rudrākshamāla, vīna and pustaka), which is said to be of solid copper and bears an inscription stating that it was a gift of Dalvoy Nañjarāḥ. The mahādvāra has tall doorways with finely carved scroll friezes rising above female attendants standing on yālīs. The pillars of the mahādvāra have their massiveness relieved by indentations of the corners and a well designed series of turrets rising in several tiers. The design of the pillars is different from that seen elsewhere, though it somewhat reminds us of that met with in the Sōmēśvara temple at Kōlār. The bracket or *bōḍige* of the west pillar is cracked and must be examined by the Engineers.

To the north east of the Gangādhara temple the fort wall is pierced by a low arched gateway known as the water gate since the palace people and the inhabitants of the northern part of the

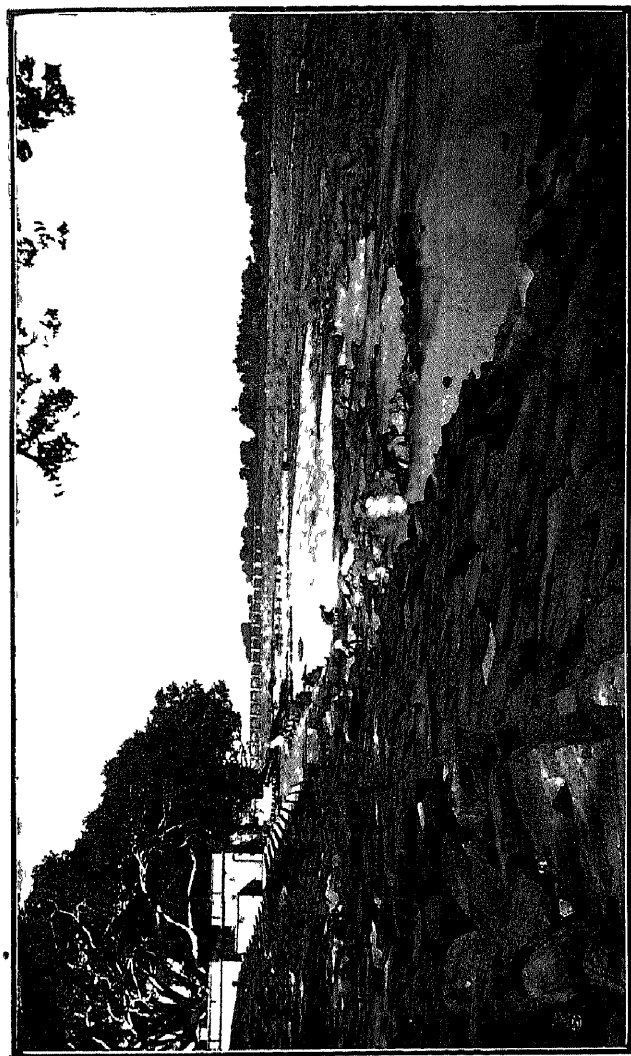
17 Water Gate town used it as the best approach to the river. It was formerly thought that Tipu was caught inside this gateway between two sections of the British and was killed. A tablet has been put up by the Mysore Government, but this is a mistake. He really died about a hundred yards further east.

About fifty yards to the east of the water gate, inside the second fort line, is said to have stood another gateway which led through the inner earthen wall which Tipu had got constructed inside the second line. On the 4th of May 1799, pushed back

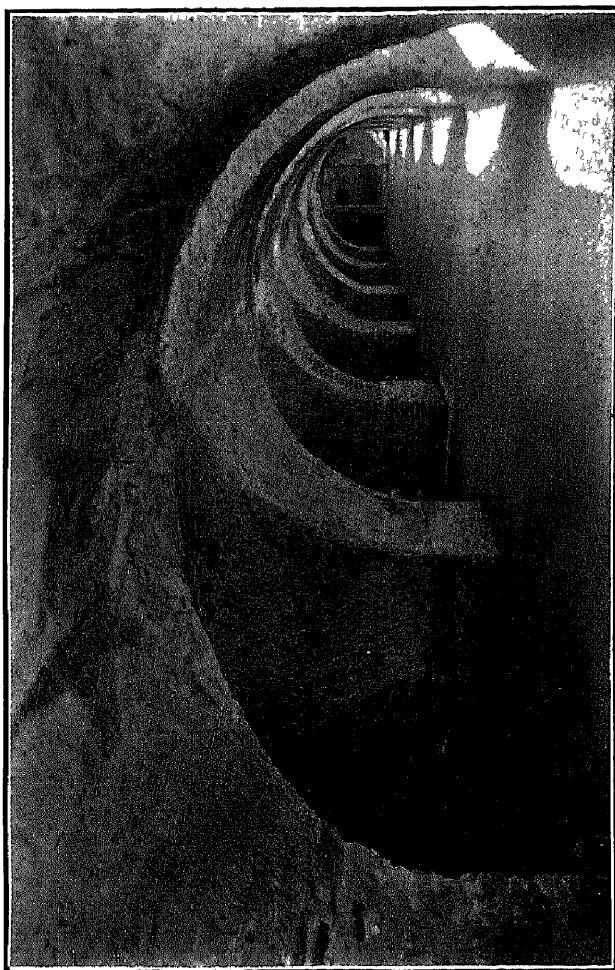
18 Place of Tipu's Death by the storming troops Tipu moved along the second wall and descending from it near the water gate tried to enter the town through this second gate. It is said that he found the gate closed and the Killedar unwilling to open it. Meanwhile the British troops who had crossed over to the third wall came along, descended into the town and entered this gate from the inside. Tipu was thus caught in the gateway between the two advancing sections of the British forces and fell down wounded. The storming troops not knowing that Tipu was here entered the gate and rushed towards the palace. An English soldier later on narrated how he found here an unconscious Mysorean Sardar wearing golden belt and shot him in the temple when that person tried to defend it with his sword. It has been thought that Tipu met with his death thus.

When the British officers tried to trace the body of Tipu, his dying private secretary pointed to the place where his master lay under a heap of the dead. Tipu's body was easily identified since his face had not been disfigured and since he had worn a well-known talisman. The body was yet warm and was removed to the palace for the night. The erection of a suitable monument at this place may be considered. It is found that the inner fortification was razed to the ground by Col. Wellesley about 1807 and a row of tamarind trees planted (after the Vellore mutiny).

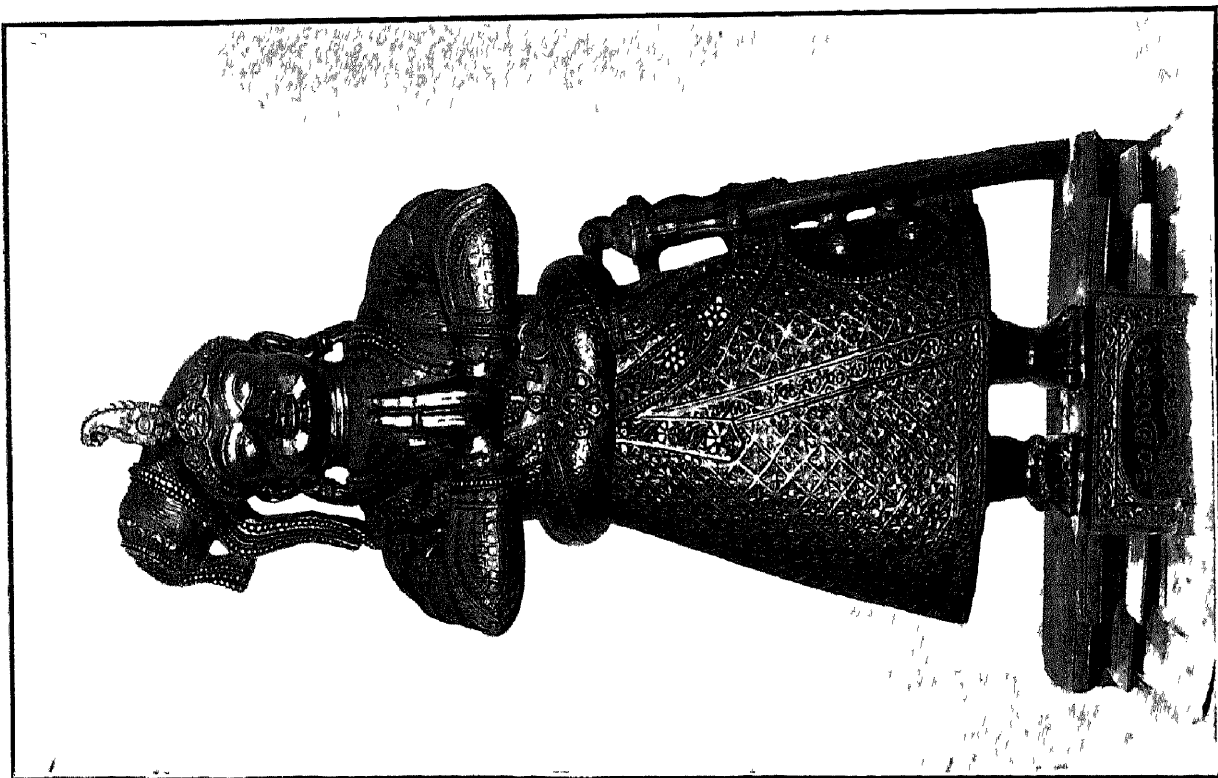
SERINGAPATAM



2 BATHING GHAT (p 59)



3 DUNGEON (p 55).



1 NARASIMHA TEMPLE, SERINGAPATAM, KANTHIRAVA
NARASARAJA VODEYAR (p 58)

At the north-east corner of the fort there is a large structure with a battery on its top and in its hollow is a low vaulted cellar about

19 Inman's Dungeon 45' × 32' which resembles Bailey's dungeon, but is smaller.

It is said to have been discovered in 1895 by Mr Thos Inman, an Engineer. It is said that prisoners used to be confined here also and among them was a notorious Mahratta free booter, Dhondia Vāg, who escaped on the day of the siege and gave considerable trouble in the north of the Mysore State in the days of Pūrniah and Wellesley until at last he was captured. Dhondia had been converted by force to Islam but he appears to have returned to his old faith.

From the battlements above the dungeon a direct view is obtained of the Wellesley bridge, constructed by Pūrniah in honour of

20 Wellesley Bridge Col Wellesley, the Commander-in-Chief of Mysore. It is built of rough stone pillars and beams and is slightly

arched to the west. Though rude in construction, it has proved its strength against the floods of the Kāvērī river. It was completely submerged in the flood of 1924. It was on this bridge that the plague rebels of Gañjām and elsewhere were stopped in 1899 when the reserve force of Mysore opened fire upon them and shot them. At the north end of this bridge is a pier-like monument bearing a Persian inscription mentioning that it was constructed in 1804.

Close to the eastern or Bangalore gate stood formerly a Hindu temple with a prākāra wall and a verandah running around. It was

21 Jumma Masjid. very probably a structure of the early eighteenth century and was not of great architectural importance. It is said

to have been dedicated to Hanumān or Āñjanēya. Near it, in the field, Tipu is said to have played in his younger days when his father was yet a rising young officer in the Mysore army. One day a Fakir told the boy that he would some day become very prosperous and directed him to convert the temple into a mosque when he became a great man. When he became King Tipu compelled the Hindus to remove the image from the temple, filled up the groundfloor and on the top of the temple got erected the Jumma Masjid, the hall of which has numerous foil arches and a Mihrab on the west in the form of a small room. On the walls of the hall are found stone inscriptions with quotations from the Quran, etc. One of them gives the date of its construction as corresponding to 1787 A D. The main points of interest in the mosque are its two great and beautiful minārs which combine majesty with grace (pl XX, 2). Their shafts are ornamented with cornices and floral bands while near the top are two narrow terraces with ornamental parapets. From there a visitor gets a panoramic view of the neighbourhood. At the crown of the minārs are large masonry kalāśas placed upon flowers and fully ornamented. Above are smaller metallic kalāśas of the Hindu type. These minārs are things to admire in Seringapatam. A winding flight of more than 200 steps leads to the top of each.

In the middle of the east walls are now to be seen three gates leading towards Bangalore, formerly known as the Gañjām gates. They are

22. Bangalore Gates. high, arched structures with their upper portions mostly of brick. On either side of each gateway are guard rooms and on the south side of the easternmost of these and provided with a drawbridge, is still to be seen the mechanism for manipulating the bridge. It consists of a large wooden wheel, about 8 or 10 feet in diameter, with handles. When this was turned a beam connected with its axle wound up a chain which passed through a ventilator and was attached to the outer end of the bridge.

Opposite to the outer gate are the ruins of a large vaulted cellar around which formerly stood a fort wall with a battery. Just inside the outer gate on the north an insignificant little mound indicates the place where Mir Sadak, Tipu's Dewan, fell. Moslem passersby spit at his tomb and believe that Mir Sadak betrayed the fort on the day of its siege and was killed by a guardsman and thrown into the ditch when he was trying to escape.

In 1791 Lord Cornwallis attacked Seringapatam from the south-east. After the war Tipu thought it better to strengthen the fortifications on this side deepening the moats and putting up an outer defensive wall and adding a number of cavaliers. Thus the fortifications here are very formidable. In the south-east corner of the outer wall was placed a battery, known as the Kālegaudana Bateria.

24. Flagstaff Cavalier

On the left is another cavalier recently converted into a fresh water reservoir.

25. Tipu's Racket Court To its north and adjoining it is Tipu's old Racket Court converted by the British garrison into a Ball-alley. The court is about 80' long and 40' broad and its south wall is about 35' high. The structure is open at the top.

Since the old south gates were too low to allow any elephant with a howdah to pass, Tipu got two more gates constructed of brick work about fifty yards to the west. These are about 15' high, vaulted, and adorned with arches on the sides. On a wall adjoining the inner one Tipu got a stone tablet put up giving the date of its construction hoping that the fort would ever remain free from all misfortunes. The arches are cracked at the centre and may be looked into by the engineers.

The inner Mysore gate also was raised in height to allow the passage of an elephant. The outer one which was in a dangerous condition was repaired in recent years by the Mysore Government and provided with key-stone arches.

Proceeding directly south from the arch we pass through a small fort gate to the river side where stands a small ruined shrine of Śiva known as the Sōmalinga or Sōmēśvara temple. In the

27. Somalinga Gate.

neighbourhood appears to have been the old cremation ground of Seringapatam. From the river bank a good view is obtained of the cart bridge over the south branch of the Kāvērī known as the Periapatna bridge

28. Traveller's Bunga-low

About 2 furlongs directly to the east of the fort the river flows over a sandy bed in a south-easterly direction. Here on its south bank

29. Darya-Daulat. Tipu planted a large and well designed garden full of trees known for their fruits, flowers and shade. In the centre of the garden he erected, in 1784, his summer palace known as the Darya-Daulat, probably in commemoration of his victory extending to the seas (Pl XIX 1). The words mean 'The wealth of the sea'. The structure is raised on a square platform, about 5' high. Around it runs a wide verandah borne on tapering lotus—formed wooden pillars with trefoil arches (*Frontispiece*). The inner building which is also square faces the Nagarkhāna in the south and the river on the north, both the faces being exactly similar. The staircases are hidden in the dark rooms, concealed in the walls and on the first floor there is a small hall with projecting balconies in the centre. In this hall it is said that Tipu used to receive his ambassadors and guests. On the east and west sides there are three rooms each used perhaps for living purposes. An interesting feature of this building is that its walls, pillars and arches are profusely painted with varied colours including a free use of gold. The designs are highly interesting and the balconies are good works of art. On the west wall are painted four large battle scenes. The first shows Hyder Ali on an elephant in the midst of his troops marching forth for the First battle of Pāhlūr (Pl. XX, 2.) His army is composed of swordsmen on horseback and footmen with spears. The former wear cloth helmets, long coats, breeches and slippers, while the latter wear jackets, breeches, sandals and turbans, held in position with handkerchiefs. In the second panel Tipu is riding on horseback and similarly proceeding to the battle. His favourite tiger stripes are conspicuous on his banners and elsewhere. His secretary who is reporting to him has his face disfigured by modern Moslems, since they think he is Mir Sadak, the traitor. Among Tipu's cavalry can be seen a company of French swordsmen led by an officer who is pointed out generally as Mons. Lally. The third panel shows the victory of Mysore at the battle of Pāhlūr (Pl XX, 1). Hyder and Tipu guide their troops from their elephants and the Mysore cavalry charges the British both in front and back. The French gunners and the commander of the Mysore forces play their part in the battle. The red-coated English soldiers have formed a phalanx to protect their ammunition and their leader Col. Bailey. The latter who is carried in a palanquin sits with his finger on his lips in dismay. A ball from the French gunners explodes the ammunition. The defeat of the British is certain. Tipu appears to have loved to contemplate

this brilliant victory which resulted in the capture of Col Bailey and the flight of Sir Hector Munro to Madras.

The fourth panel shows the Nizam's army with his horsemen and elephants arriving near the battlefield too late to be of any help to their allies, the British. Below the picture of the Nizam riding on horse back are painted the figures of a cow and a boar. Tradition states that Tipu alleged that the Nizam looked innocent like a cow and was really as wicked and contemptible as a boar (*survar*). It is explained that he came like a cow and fled like a boar. This painting throws light on Tipu's character.

The east walls of the building are covered with a large number of panels most of which contain the scenes of the durbars of various rulers contemporary with Tipu and otherwise. About a hundred of these personages are painted, among whom may be identified the Hindu Rānī of Chittore, Mohammed Ali Walajah, his queen, the Rāja of Tanjore, the Rāja of Benares, Bālājī Rao II Peshwa, Krishnarāja Vodeyar III, (substituted for Purnaiya about 30 years ago) Māgadī Kempegauda and Madikere Nāyak of Chitaldrug.

This building was used as a residence by Col Wellesley during his command of the Mysore forces. It is being taken very good care of by the Gardens Department of the Mysore Government and in the Durbar hall is a framed order of Lord Dalhousie for its preservation containing extracts from a letter of Lord Wellesley who later on became the Duke of Wellington.

A little further on, the road crosses a drain-like channel. Here was formerly situated the big bazaar of Gañjām. In 1791 Tipu met Lord Cornwallis here in a specially erected pavilion, signed the treaty of Seringapatam and surrendered his sons as hostages. Since a *kaul* or treaty was signed here, the bazaar became known as the Kaul Bazaar.

30 Kaul Bazar

Lord Cornwallis here in a specially erected pavilion, signed the treaty of Seringapatam and surrendered his sons as

hostages. Since a *kaul* or treaty was signed here, the bazaar became known as the Kaul Bazaar.

About three furlongs directly to the south of the Darya-Daulat on the highland, stands a memorial obelisk bearing a tablet to the memory

31 Obelisk.

of the officers and men who fell. This highland is popularly called 'Sabbalrānī Tittu' since Tipu impaled

alive one of his women who was suspected of unfaithfulness.

32. Catholic Cemetery

'In memory of Leut -Col Grimstone this monument was erected as a tribute of their affection and esteem by his brother-officers of the

33 Col Grimstone's Tomb

fourth regiment of foot. He departed this life the 10th September 1801.' A monument bearing this inscription

stands on a small hillock near the Seringapatam entrance to Gañjām village.

34 Abbe Dubois'

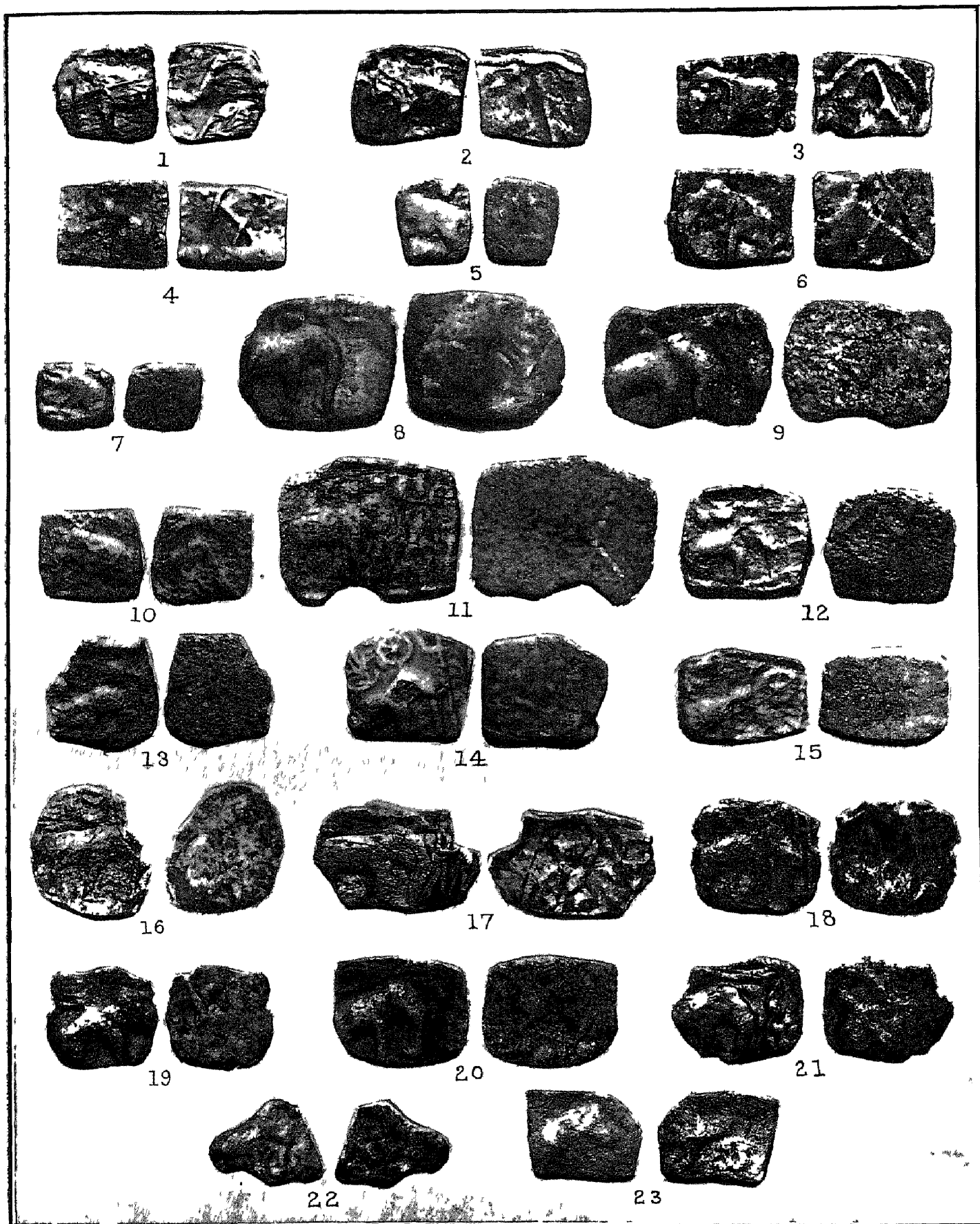
Church

35 Eastern Ferry.

- 36 Bailey's Tomb.
- 37. The Gumbaz
- 38 Lal-Bagh.
- 39. Montague's Tomb.
- 40. Kaveri Confluence
- 41 Old Southern Fords.
- 42 Gosai Ghat
- 43. Abba Garden
- 44. Scott's Bungalow.
- 45. Doctor's Garden

The middle of the south wall is pierced by a number of gates through which the road from Mysore passes. These had protective walls in front and draw bridges which were worked by chains attached to large wheels with wooden handles inside the guard-rooms.

- 46 Mysore Gate.
 - 47 Garrison Cemetery.
 - 48 Periapatna Bridge
 - 49. Rani's Tomb
 - 50. Paschimavahini Railway Station
-



ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p 67)

PART III—NUMISMATICS.

ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA.

(Pl. XXIII.)

Among the coin collections belonging to the Mysore Government Museum at Bangalore, there is a set of oblong copper pieces bearing generally the figure of a tusker elephant facing a trident and some peculiar marks above the elephant's back. They probably belong to the period of transition from punch-marking to die-striking. Some of these specimens are mentioned by Tufnell¹ and Loventhal² as coming from the Tinnavelly District in the extreme south of India. Loventhal mentions a score of these coins which were in the possession of Rev Taylor. Such specimens are also found in the collections of the British Museum, the Ashmolean Museum at Oxford, and elsewhere. But the largest collection noticed till now is at Mysore and it is possibly Rev Taylor's collection from Tinnavelly.

A detailed study of these pieces will be found in the appended Table.

Some similar pieces bear the bull type instead of the usual elephant type. We can recognise a general resemblance between these symbols on the one hand and the punch-marks of the *Puranas* and the pictographs on the Indus seals on the other, particularly on those of the elephant and bull types. The same lordly animal is standing to left or right, with a row of symbols in the field over its back. But it faces a pillar bearing a *trīśūla* instead of the manger.

It is the symbols over the back that deserve our most careful examination. They have now been copied with the help of a powerful jeweller's lens and reproduced on the appended plate as they are found on each piece, sometimes along with the trident. Among the symbols that can be distinctly identified are —

Taurine symbol, svastika, damaruga, wheels of various shapes, pot with plant, crescent, trident, semicircle, shield, bell, square, and fish.

A preliminary study leads to the following inferences —

- (1) The marks that can now be identified have a greater resemblance to the Indus Pictographs than either to the known Buddhist symbols or to the punch-marks on the *Purana* coins as published by Theobald.
- (2) They occur in different orders on sets of the pieces and are always in one or two lines, the largest number of symbols in a line being six.
- (3) They are not mere religious symbols, but are possibly legends, which cannot be now read. Could they be names of the Korkai Pāndya rulers or of even earlier kings of the extreme south of India?
- (4) They could not be later than the first century B.C. when double die struck Roman and Śātavāhana coins were current in South India.

¹ Hints to Coin Collectors in South India.

² Coins of Tinnavelly.

They are possibly earlier, and may have been the proto-type of the square issues of the early Śātavāhana elephant type.

- (5) The identification and excavation of the site from which they were collected are matters of importance to Indian Archæology, since we may discover a very important pre-historic or early historic site.

Descriptive Table.

(Pl. XXIV, 1)

1. Ae. Wt. 26.9 grs, size $1.66 \times 1.65 \times 1.83$ cm.

Trapezoid

Obverse.—Fine tusker elephant standing to left facing a pillar bearing a trident. Its trunk is hanging down. In upper field three symbols, not clear.

Reverse.—A triangular figure enclosed in a curved line.

- 2 Ae. Wt. 30.1 grs, size: $1.78 \times 1.62 \times 1.22$ cm.

Rhomboid

Obverse:—Large elephant facing trident. In upper field legend of three symbols.

Reverse.—Large uncertain mark composed of two sets of converging lines with a wavy line below. The latter resembles a similar line on Śātavāhana coins of the Chaitya type.

3. Ae. Wt. 14.4 grains, size $1.88 \times 1.38 \times .093$ cm.

Rectangular and very thin.

Obverse:—Fine large tusker elephant to left, facing trident. Above legend of six symbols the last of which is probably part of the trident.

Reverse.—A curved line enclosing a large triangular figure with intersecting medians.

- 4 Ae. Wt. 36.7 grs, size $1.75 \times 1.4 \times 1.83$ cm.

Rectangular

Obverse.—Large-headed tusker elephant to left. Above, legend of five fragmentary symbols.

Reverse:—Similar to No 3. Fragmentary.

5. Ae. Wt. 25.7 grs; size $1.42 \times 1.15 \times 1.44$ cm.

Rectangular with long vertical sides.

Obverse.—Elephant to left with two symbols above.

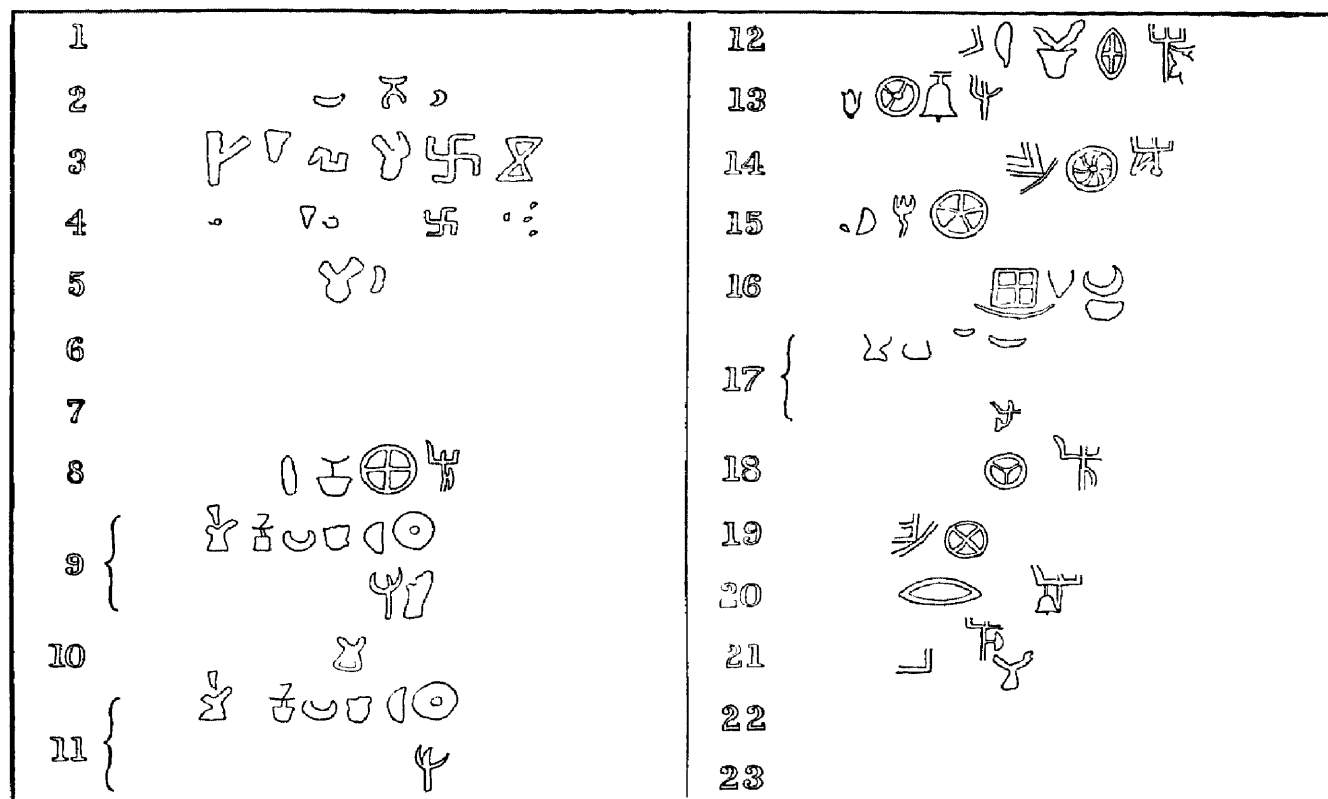
Reverse:—Effaced

- 6 Ae. Wt. 41.2 grs, size $1.97 \times 1.65 \times 1.41$ cm

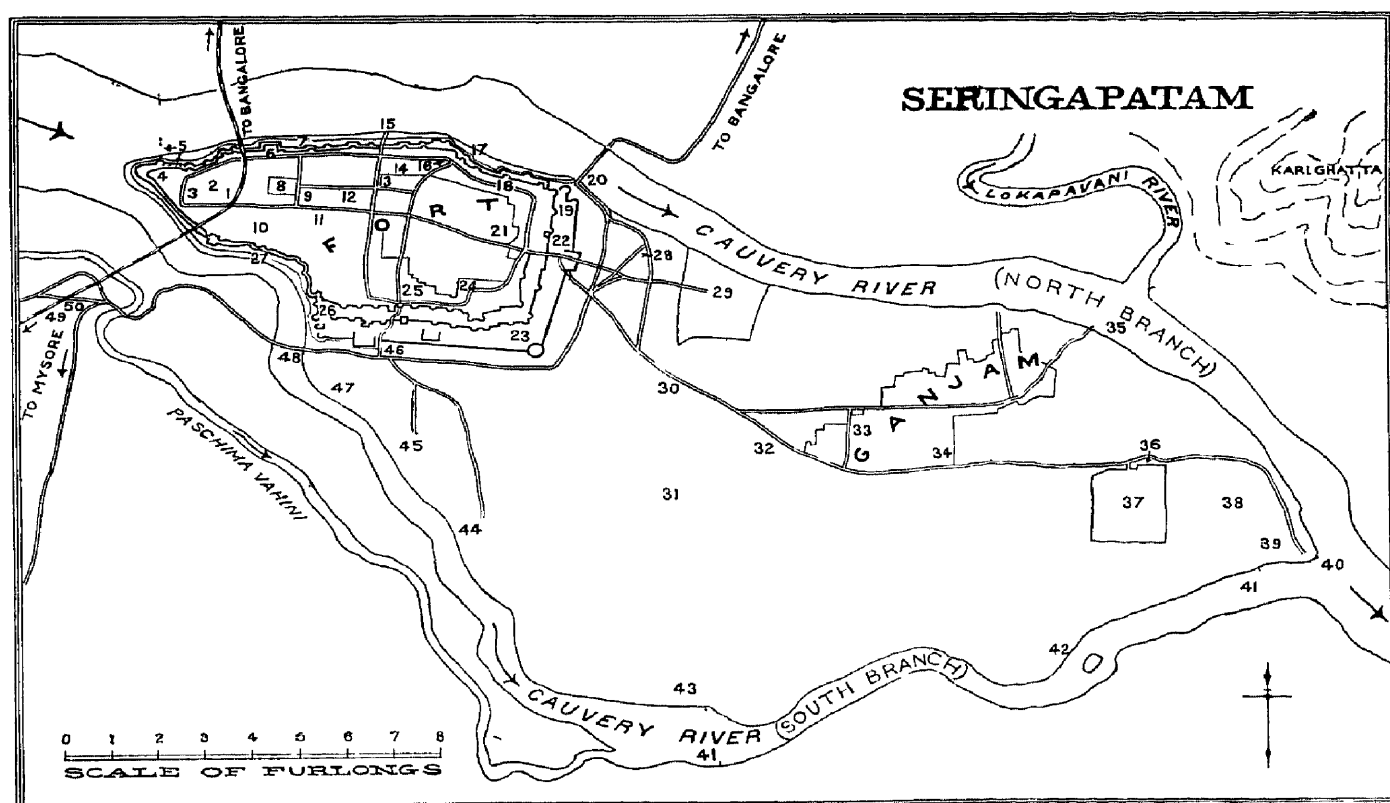
Rectangular

Obverse.—Large and high-headed tusker elephant to left with low back. Above symbols not clear.

Reverse.—Triangular figure as on No 3 without curved line.



1 SYMBOLS MET WITH ON THE ANCIENT COINS FROM THE EXTREME
SOUTH OF INDIA (p 68)



2 (P 53)

7. Ae. Wt. 26·4 grs ; size . 1 21 × 1·06 × ·214 cm.

Rectangular.

Obverse.—Small tusker elephant to left appearing with lifted head and haunches almost seated on the ground. Above and below, symbols uncertain.

Reverse.—Blank.

8. Ae. Wt. 113 grs ; size 2 5 × 2·18 × 273 cm

Rectangular with one side broken and irregular.

Obverse —Fine large tusker elephant standing to right with trunk hanging down facing a vertically set up trident battle-axe. Above, alongside of the trident are three other symbols.

Reverse.—Similar to No 3. Worn out

9. Ae Wt. 84 4 grs , size 2 66 × 2 06 × ·194 cm.

Oblong.

Obverse.—Large elephant to right facing trident. Above, six symbols.

Reverse:—Effaced. A blurred straight line is visible

10 Ae. Wt 28 6 grs ; size 1·61 × 1·58 × ·144 cm.

Square

Obverse.—Fine tusker elephant to left. Above, several marks of which one resembling Brahmi *ma* is clear

Reverse.—Large triangular mark set in a parabolic line.

11. Ae. Wt. 120·4 grs ; size 2 91 × 1 46 × ·198 cm.

Oblong with damaged sides

Obverse.—Large tusker elephant to right facing trident. Above, six symbols very similar to those on No. 9.

Reverse - Large triangular marks with intersecting medians. Outer curved line, not visible.

12. Ae. Wt 65 grs , size 2·08 × 1·191 × ·163 cm.

Square.

Obverse.—Tusker elephant facing trident battle-axe. Above, four other symbols.

Reverse.—Large triangular figure without outer curved line.

13 Ae. Wt 45 grs , size . 1 89 × 1 75 × ·207 cm.

Square with damaged sides.

Obverse :—Tusker elephant to right facing trident. Above, three other symbols.

Reverse :—Effaced.

14. Ae Wt. 54.2 grs; size . $1.95 \times 1.82 \times .243$ cm.

Square with two irregular sides.

Obverse.—Tusker elephant to right facing trident battle-axe. Above, two symbols, one of which is a wheel. The symbols are different from those on No. 12.

Reverse.—Effaced.

15 Ae Wt. 65 grs, size $1.99 \times 1.58 \times .258$ cm.

Oblong

Obverse —Elephant to right. Above, four symbols one of which is a wheel.

Reverse —Triangular mark without outer circle.

16. Ae. Wt. 51.6 grs, size $2.13 \times 1.94 \times .16$

Oblong with larger vertical sides and one corner broken.

Obverse —Elephant to right. Above, four symbols, the last of which is a square.

Reverse —Large triangular symbol with intersecting medians.

17 Ae. Wt. 69.6 grs, size $2.6 \times 1.8 \times .23$ cm

Oblong with sides damaged

Obverse —Large elephant to right facing trident. Above, four symbols partly damaged

Reverse.—Large triangular symbol with intersecting medians and without outer curved line.

18. Ae. Wt. 61.2 grs, size $2.03 \times 1.91 \times .195$ cm.

Square

Obverse —Large elephant facing trident battle-axe. Above, several symbols partly damaged

Reverse —Large triangular symbol.

19. Ae. Wt. 49.5 grs; size $1.73 \times 1.69 \times .24$ cm.

Square

Obverse —Tusker elephant to right, damaged. Above, two symbols looking like a wheel and a square

Reverse —Triangular symbol, damaged.

20. Ae Wt. 60.8 grs, size $2.12 \times 1.83 \times .17$ cm.

Oblong

Obverse —Large tusker elephant to right facing trident battle-axe to the right of which is an uncertain figure. Above elephant is a symbol which looks like a fish.

Reverse —Triangular symbol.

21. Ae. Wt. 45·5 grs ; size $2\cdot04 \times 1\cdot77 \times 1\cdot55$ cm.

Oblong

Obverse.—Large tusker elephant to right facing trident battle-axe to the right of which there appears to be a taurine symbol. Above elephant there is a symbol which may be a fish.

Reverse.—Triangular symbol

22. Ae. Wt. 21·3 grs , size $1\cdot62 \times 1\cdot5 \times 1\cdot58$ cm.

Obverse :—Tusker elephant to right facing pillar. The rest of the coin is damaged.

Reverse.—Triangular symbol damaged.

23. Ae. Wt. 37 grs , size $1\cdot78 \times 1\cdot46 \times 1\cdot75$ cm.

Oblong

Obverse.—Tusker elephant to right facing pillar. Above, uncertain symbols

Reverse.—Tiger or lion standing to left with the right fore-paw and tail uplifted.

PART IV—MANUSCRIPTS.

BEJAVÂDI MÂDHAVÂNKANA KÂVYA

A paper manuscript of this work was found at Râmpur, Molakâlmuru Taluk, Chitaldrug District, in the possession of a Vîraśaiva priest named Malemathada Basavayya. It consists of 81 sheets each 15 inches long, 5 inches broad and $1\frac{1}{2}$ inches thick. Each page contains 16 lines on the average and each line consists of about 70 letters of Kannada writing. The manuscript seems to be about 80 years old and there is a colophon at the end which states that it was copied in the year Ânanda by Vîrabhadrappa, son of Vastîada Muduvîrappa of Dêvasamudia for Siddappa, son of Tippanna, who was the son of Chiga Nâganna of Râmpura, in order that he might study it in the school (*śāle*).

The work Mâdhavânkana Kâvya is a poem in Kannada of the 18th century composed by Śankarakavi, son of Basavaiasa and disciple of Kuppasakantiya Guruvârya. The author was a Vîraśaiva and a devotee of the god Râmêśvara of Kôltû. He invokes at the beginning of his work Sâvalige Śivalingadêvaru, Murigesvâmi, Tipperudra, Chikkannodeya, Sirahatti Pakîrayya, Hanugunde Nonamuttinaprabhu, Tâvaiagere Yannêśa Muddappa, Madali Mahâdêvi Heggappa, Râmaiya of Sanna Ballâpura, Madhuragâvi Sivalingaiya and other *nûtanas* (modern saints) in addition to the old poets Padmarasa, Udbhata, etc. The date of the work is given in page 81 of the manuscript as Wednesday, 7th lunar day of the dark half of Jyêshtha in the cyclic year Îsvaya, 1679th year of the Śâlivâhana era and corresponds to Wednesday, 8th June 1757 A D.

The subject-matter of the poem is similar to that of Bhâvachintâratna by Gubbi Mallanârya and Râjaśêkharavilâsa of Shadakshari. Mâdhavânka is named as the king of Bejavâdipattana (in the Kistna District of the Madras Presidency) and he is described as a great devotee of Śiva and a patron of the Jangamas (Vîraśaiva priests). It is further stated that once a poor boy in his kingdom was killed accidentally by the prince's horse and his mother complained to the king and that the king ordered the offender, who was his own son, to be beheaded as a punishment and that the person who carried out the execution also cut off his own head, as he had done a very unpleasant duty, and that the mother of the dead boy killed herself on account of grief at the loss of her son and that the king seeing all this was about to cut off his own head when the God Śiva intervened, saved the lives of all the above persons and took them to his own home, Kailâsa.

The poem is written in verse of the Vârdhika shatpadī metre and the poet has praised Ândhradêśa and the town of Bejavâdī. It is probable that he belonged to the Ândhra kingdom. Some of the verses describing battles, forests and other scenes are very well written and the poems are full of the usual *alamkāras* (figures of speech).

PART V.—NEW INSCRIPTIONS FOR THE YEAR 1935.
BANGALORE DISTRICT.

MĀGADI TALUK

1

At Nelapattana in Sāvandurga in Madabal hobli, on a bell in the
navaranga of the Narasimha temple.

Kannada language and characters

ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಮದಬಳ ಹೋಬಳಿ ಸಾವಂದುರ್ಗಕ್ಕೆ ಸೇರಿದ ನೆಲಪಟ್ಟಣದಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ ಗಂಟೆಯ ಮೇಲೆ

1. ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಸಂಮಾತು ಸಾವಂದುರ್ಗದ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಗೆ ಇದೇ ತಾಲ್ಲೂಕು ಅಡಿಕೆಮಾರ್ಸಹಳ್ಳಿ
- 2 ಪಾಟೀಲ್ ಕದಿರೇಗೌಡರು ವಿಜಯನಾಮ ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣ ಶುದ್ಧ ೫ ದಿವಸ ಪ್ರಾರ್ಥನೆ ಶೇವಾರ್ಥದ ಗಂಟೆ.

Note

This records the presentation of the bell (śēvārthada ghante) by Kadiregauda, *patel* of Adike Mārnahalli, in the taluk of Māgadi for the service of the God Narasimha in the *sammata* of Sāvandurga in the same taluk of Māgadi. The date is given as the 5th lunar day of the bright half of Phālguna in the cyclic year Vijaya. The characters belong to the 19th century A.D.

NELAMANGALA TALUK.

2

At Śivagange in the hobli of Sōmapura on a stone in the north-west
corner of the cloistered verandah around the Lingada-tirtha.

Telugu language and characters

ನೆಲಮಂಗಲದ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಹೋಬಳಿ ಶಿವಗಂಗೆಯ ಗ್ರಾಮದಲ್ಲಿ ಲಿಂಗದರ್ಶಿರ್ಥದ ಸುತ್ತಲಿರುವ
ಕೈನಾಲಿ ಮಂಟಪದ ವಾಯವ್ಯ ಮೂಲೆಯಲ್ಲಿ

ತೆಲುಗುಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- 1 ಈ ಅಂಕಣಂ ಲಿಂಗ
- 2 ಪ್ಪಶೆಟ್ಟ ಶ್ರೀ ರಾಯನರಸ
- 3 ಪ್ಪ ಶೆಟಿ ಶೇವೆ

Note

This record registers the construction of a portion of the veranda by Rāya Narasappaśeṭṭi, son of Lingappaśeṭṭi.

No date is given. The characters seem to belong to the 19th century A.D.

At the same village Śivagange, on a boulder called *māhgegunḍu* near the Gangādharaśvāmī temple.

Kannada language and characters.

ಅದೇ ಶಿವಗಂಗೆಯಲ್ಲಿ ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಮೂಲಗೆ ಗುಂಡಿನ ಮೇಲೆ.

1. ಶ್ರೀ ಸಿವಗಂಗೆಯ ಕಳಪ್ಪವೊಡಯರು ಶಿವಗಂಗದ
- 2 ರ ದೇವರಾ ಜಾತ್ರೆಯನಾಮ್ಯದ ದೇವರಾ ಮಹಂತಿನಸಿಂ
- 3 ಹಸನದ ಕಣಿಕೆಗೆ ೧೨ ಸಿದ್ಧಯ ದೇವರವೊಡೆಯರಿಗೆ ೧೨
- 4 ಮಹತ್ತಿನದರುಸನಕಣಿಕೆ ೧೦ ಗದ್ದಿಗೆ ಭಳಿ ೧೦ ವಿಋತಿ ವಿಳಿ
- 5 ಯ ೧೦ ತೆರೆಯರಡ್ಡ ವಿಋತಿಯಕಾಣಿಕೆ ೧೦ [ಶಿವಗ]
- 6 ೦ ಗೆಯನಾಡಪ್ರಭುಗವುಡ ಹೆಗಡೆ (?)
- 7 ಯಗವುಡರಿಗೆ

Note

This record registers the fixing of certain dues or taxes to be collected during the annual fair held in honour of the God Śiva Gangādharaśvāmī at Śivagange. This was done by Kālappa Vodeyar, Chief of Śivagange, (?) with the consent of prabhu-gavudus, heggades, etc., of the district (nāḍ) of Śivagange.

The taxes were fixed on the devotees attending the fair at Śivagange as follows. 1 gadyāna and 2 hanas for entering the matt (*dēvarā mahantina simhāsanaḍa kunike* lit tax of the great throne of God), 2 hanas for Siddayaśvāmī-Vodeyar, 1 hana for viewing the *mahattu*, 1 hana to be offered at the *gaddige* (tomb), 1 hana for offering holy ashes and betel-leaves (*vibhūti-vīleya*), 2 addas (1 hana) for *tere* (entering inside the screen?) 1 hana for the privilege of receiving sacred ashes offered at the matt

A matt of the Lingāyats seems to have been in existence at Śivagange for the use of which the taxes were levied.

No date is given. The characters seem to belong to the 16th century.

CHITALDRUG DISTRICT

MOLAKĀLMURU TALUK

In the village Bairāpura, in the Hobli of Molakālmuru, on a stone standing to the east of the village.

Size 4' × 1'.

Kannada language and characters.

6.
 7. ,
 8.
 9. ಕೊಟ್ಟ ರಾಜ್ಯ ಧರ್ಮಮಾನಳುಪಿದವರ

Transliteration.

1. svasti samasta-bhuvanâśraya śrī-prithivīvallabha-mahâ-
 2. rājâdhirâja paramêsvara parama-bhattâraka Satyâśra-
 3. ya-kulatilaka chchâlukyâ-bharanam śrī Tribhuvana-
 4. malladêvaru.
 5.
 6.
 7.
 8.
 9. kottar i-dharmaman alupidavar.

Note.

This is full of lacunæ, the letters being quite worn out from line 4 and thus illegible. It gives the titles of the Châlukyan king Tribhuvanamalladêvaru, the refuge of the whole universe, favourite of the goddess of wealth and of earth, king of kings, supreme lord over kings, ornament of the Satyâśraya race, and ornament to Châlukyas. A gift is said to have been made during his reign and an imprecation is given against those who violate the grant. This Tribhuvana-malladêvaru is probably identical with Vikramâditya VI (1076-1126).

[See also M. A. R. 1909, P. 15.]

6

On the Hire Jatinga Râmêśvara hill in the same Hobli, on a boulder in a cave in the ruined Hire Jatinga Râmêśvara temple.

Kannada language and characters

ಅದೇ ದೇವಸಮುದ್ರದ ಹೋಬಳಿ ಹಿರೇ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
 ಗವಿಯಲ್ಲಿರುವ ಶಾಸನ

- | | | |
|-----------------|--|------------------------------|
| 1. ಶುಭಸವರಗು (?) | | 3. ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಶಿಪುರದಿಪ್ತರ |
| 2. ಸು ತ (?) | | 4. ವರ [ಭಕ್ತ] ಗುರು ಹೊನ್ನಪ |

Note

This is found in a highly inaccessible part of the hill written on a boulder. It seems to have been engraved and painted in red lead by some one. The characters

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೈರಾಪುರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕಲ್ಲು,

ಪ್ರಮಾಣ 4 ' × 1'

1. ಶ್ರೀ ಮಂತು	10. ಕಟಿಹಳಿಸೂ
2. ಲುಂಕೆಯಬ	11. ಯ್ಯೆಚಂದ್ರರು
3. ಯಿರವ ದೇವ	12. ಯಿಹಪರಿ
4. ರಿಗೆ ಹಿರಿವು	13. ಯಂತರಲು
5. ರರಾಯವ	14. ಕೊಟ್ಟರು ಯಿದ(ಕೆ)
6. ಡರಯಕೊ	15. ಕೆ ಅಳುಪಿದವ
7. ಟಗ್ರಾಮಮ	16. ನ ಸಂತಾನನಿಸ
8. ಲ ಗೌಡನ	17. ತಾನ ವಾಗಲಿ
9. ಹಳಿ ಹೂರಿ	

Note

This registers the gift of 2 villages Malagaundanahalli and Horikatehalli by the chief of Hirivur called Râyavaderaya for services to the god Bayirava of Lunke. An imprecation is contained against the violators of the grant that they would lose their issue. The grant is stated to have been made to last for as long as the sun and moon endure.

The villages granted seem to have been situated near Bhairâpura but they cannot be identified now. Hirivur may probably be the same as the town Hiriyûr, the headquarters of Hiriyûr Taluk in Chitaldrug District. A temple for Bhairava known popularly as Lunke Maleya Siddhêsvara is situated on the Lunke hill about 3 miles from Molkâlmuru.

No date is given in the record. The characters seem to belong to 16th century A. D.

5

In the Jaṭiṅga Râmêśvara hill in Dêvasamudra hobli, on the 4th śâsana on a boulder called Nâgarapade-bande

Kannada language and characters

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ದೇವನಮುದ್ರದ ಹೋಬಳಿ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನಾಗರಪಡೆ ಬಂಡೆಯಮೇಲಿನ ನಾಲ್ಕನೆಯ ಶಾಸನ

ಇದು ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು 27-28 ನೆಯ ಶಾಸನಗಳ ಮಧ್ಯೆ ಇದೆ

1. ಸ್ವಸ್ತಿ ನಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರದ್ವೀಪಲ್ಲಭ ಮಹಾ
2. ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರ
3. ಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ ತ್ರಿಭುವನ
4. ಮಲ್ಲದೇವರು

5

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೈರಾಪುರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕಲ್ಲು.

seem to be about four hundred years old. The letters are not deeply carved and are difficult to decipher. The name of a guru called Honnapa, a devotee of the Lord of Kâśi (Viśvêśvara) is given here. His father's name is also written but cannot be clearly made out. Apparently this guru was engaged in meditation and austerities in the highly inaccessible cave. No date is given.

7

At the village Nâgasamudra in the hobli of Molakâlmuru, on a
vîragal standing in front of the Ânjanêya temple

Size 3' × 2'-6".

Kannada language and characters

ಮೊಳಕಾಲ್ಕುರು ಹೋಬಳಿ ನಾಗಸಮುದ್ರದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ಇರುವ ವಿರಗಲ್ಲು

1 ಮುರಾರಿಮಲನಾಯಕರು

Note

This short inscription which merely contains the name Murâri Malananâyaka is written in the 3rd panel of a vîragal. The 1st panel (from the bottom) shows a warrior being carried in a palankin and the 2nd depicts fighting on horseback. Above this is the inscription. The next panel shows the warrior and his wife holding up her right arm like a *mahâsatî* or *mâstî*. The last panel shows the Kailâsa scene with the warrior folding his hands before the Linga.

The characters are of the 16th century and the warrior depicted on the vîragal and whose name is inscribed here, viz., Malananâyaka must have lived and fought during the 16th century A.D.

HASSAN DISTRICT.

HASSAN TALUK

8

At the village Kuduregundi in the hobli of Dudda, on a stone
standing in front of the Vîrabhadra temple

Size 4' × 3'

Kannada language and characters

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಕುದುರೆಗುಂಡಿಗೆ ಪಶ್ಚಿಮ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ
ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4' × 3'

1. ಶ್ರೀ ಗಣಾಧಿಪತಾಯನಮಃ ನಿರ್ವಿಗ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯಕನಗರಾರಂಭಾಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿಶ್ರೀಜ
3. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಶ ೧೪೮೪ ನೆಯ ಸಲುವ ವರ್ತಮಾನ ದುಂದುಭಿ ಸಂ
4. ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೨ ಸ್ಥಿರವಾರ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮಂತ್ರಿಹಮಂಡೇಶರರಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶರ ಶ್ರೀವೀರಪ್ರತಾಪಗುಳ ಅಚುತರಾಯಮಹಾರಾಯರ ಮಕಳೂ ಶದಾ
6. ಶಿವರಾಯರು ವಿದ್ಯಾನಗರಿಯಲಿ ಸರಸವಿನೋದ [ದ] ಲಿ ಸುಖರಾಜ್ಯಂಗೈವ ಸಮಯಾಂತ್ರದಲಿ ತಂಮ ಕಾರ್ಯ
7. ಕೈ ಕರ್ತರಾದ ರಾಮಚಲಯ್ಯ ಮಹಾಲರಸುಗಳು ಬಯಪ್ಪನಾಯ್ಕ ಅಯನವರಮಕಳ ಕೃಷ್ಣಪನಾಯ್ಕರಿ
8. ಗೆ ಅಮರಮಾಣಿಯಾಗಿ ಪಾಲಿಸಿದ ಹಾಸನದ ಸೀಮೆಯೊಳಗೆಸಲುವ ಕುದುರೆಗುಂಡಿಯಬಯ್ಯ ವೀರಭದ್ರದೇವರಿಗೆ
ಬಯ್ಯ
9. ಪನಾಯಕ ಅಯ್ಯನವರ ಮಕಳೂ ಕೃಷ್ಣಪ್ಪನಾಯ್ಕರಿಗೆ ಅನೇಕ ರಾಜ್ಯದ್ಯುದಯ ಪುಂಜ್ಯವಾಗಲಿಬೇಕೆಂದು ಕಾಚಪ್ಪ
ನಾಯ್ಕ ಅ
10. ಯನವರ ಮಕ್ಕಳು ತಂಮಪ್ಪನಾಯ್ಕರ ತಂಮಂದಿರು ಬುಕಪ್ಪನಾಯ್ಕರು ತಮಗೆ [ಸ್ವಾ] ಸ್ತೆಯಾಗಿ ಪಲಿಸಿದ
ಹಸನಸೀಮೆಗೆ ಸಲುವ
11. ಕುದುರೆಗುಂಡಿಯ ವೀರಭದ್ರದೇವರಿಗೆ ಅರಮನೆಗೆಸಲುವ ಕುಳಸಿದಾಯವಗಿಸಂದುಬರು ಆ ದೇವರಿಗೆಸವ ?
12. ಕೈಸಲುಪಳಿಗಳಲಿ ತನಿಕರು ಇ ಮುಂತಾಗಿ | ಅಧಿಕಾರಿ ಅನ್ಯೈಸುಂಕತಳವರಿಕೆನೊಲಗೆ ಬಿಟ್ಟಿಅಳಿಲು
13. ಅನ್ಯೈಯ ಸಮಯದವರು ಮುಂತಾಗಿ | ಎಲವನು | ಸರ್ವಮನ್ಯವಗಿ | ಸ್ತನಿಕಗೆಧಾರೆಯನೂ ಎರ್ಪ
14. ದೂ | ಕಟ್ಟುಮಡಿ ದಿನಚಂಜೆಯ ಎಡೆ ದೇವರಿಗೆ ನೈವೇದ್ಯವೀಮೇರೆಯ ನಡವ ರೀತಿಯ
15. ಲು ಕಟ್ಟುಮಡಿ ಧಾರೆಯನೆರ್ಪದು ಬಿಟೆವಾಗಿ ಕುದುರೆಗುಂಡಿಯ ವೀರಭದ್ರ,
16. ದೇವರಿಗೆ | ಬಯಪನಯಕಅಯನವರ ಮಕ್ಕಳು ಕೃಷ್ಣಪನಯಕಅಯನ
17. ವರಿಗೆ ಅನೇಕರಾಜ್ಯವದಗಬೇಕೆಂದು ಕಚಪನಯಕಅಯನವರಮಕ
18. ಳೂ ತಂಮಪನಯಕಅಯ್ಯನವರ ತಂಮಂದಿರು ಬುಕಂಪನಾಯಕರು
19. ದುಪದೀಪ ನೈವೇದಾವಕಟಣಿಯ ಧರ್ಮಸಸಕ ಹಸನದ ಸೀಮೆಯ ಅರಸುಗಳು
20. ಪ್ರಬುಗಳು ಸತಳದಕರಣಿಕರು | ಪ್ರಧಾನಪುಸರುಗಲುಡಪ್ರಜೆಗಳು | ಕುದು(ರು)
21. ರಿ ಗುಂಡಿಗೆಬಂದಪರ [ಸ್ತ] ಳಿಕರು ಅತಿಕರಿ | ತಳವರುಬರಿಕಮುಂತಾಗಿ ಅಗಮಿಕವಗಿ
22. ಹುಟುವರು ಅದಕೆ ಉಪಕ್ಷಯ ಮಡಿದವರು ಕಾಸಿಯತಡಿಯಲಿ
ಮುಂದೆ ಏನೂ ಬರವಣಿಗೆ ಇಲ್ಲ

Transliteration

1. śrī Ganādhīpatāyam namah nirvignamastu namas tumṅga-siras-tum-
bi-chandra-chāmara-
2. chārave trailōkaika-nagarā-rambhā-mūla-stambhāya Sambhave | svasti
śī ja-
3. yābhyudaya Śālivāhana Śakavaruṣa 1484 neya saluva vartamāna Dumdu-
bhi-sam-

4. vatsarāda Mārgasīra ba 2 Sthiravāra pumnya-kāladalu śrīmamn mahamandalêśararâ
5. rājādhirāja rājaparamêśara śrī vīra-pratāpa-ula Achutarāya-mahārāyara makalû Śadâ-
6. śivarāyaru Vidyānagarīyalī sarasavinôda [da] lī sukharājyam-gaiva samayāntradalī tamma kārya-
7. kke kartarāda Rāmacha-ayya-mahâ-arasugalu Bayappa-nāyaka-ayanavara makala Krushnapa-nāykarī-
8. ge amaramāganīyāgi pālisīda Hāsanada sīmeyolage saluva Kudurugundiya bayla Vīra-bhadradēvarige Baya-
9. pa-nāyaka-ayyanavara makalû Krushnappa-nāykarige anêka rājyadyudaya-pumnyavāgalībêkemdu Kāchappanāyaka-a-
10. yanavara makkalu Tammappa-nāyakaia tammamduu Bukappa-nāykaru tamage [svâ] steyāgi palisīda Hasana-sīmege saluva-
11. Kudurugumdiya Vīrabadrādēvarige aramanege saluva kulasīdāyavagi samdu baru â-dēvarige sava ?
12. kke salu-halīgalalī tanīkaru e mumtāgi | adhīkāni anyeya sumka-talavarīke solage bittī ali
13. amnyaya samayadavaiu mumtagi | elavanu | sarvamanyavagi | stanīkage dhāreyanû enīa-
14. dū | katu-madīdu dīnachamjeya ede dēvarige naivēdyavī-mēreya nadavarītiya-
15. lu kattumadī dhāreyancrradu bitevāgi Kudurugumdiya Vīrabadra-
16. dēvarige | Bayapanayaka-ayanavara makkalu Krushnapanayaka-ayana-
17. varige anêka-rājya vadagabêkemdu Kachapanayaka-ayanavara maka-
18. lū Tammapa-nayaka-ayanavara tammamdiru Bukappa-nāykaru
19. dūpa-dīpa-naivēdāva kataneya dharma-sasake Hasanada sīneya-arasugalu
20. prabugalu satalada karanīkaru | pradhānapusaru gauda-prajegalu Kudu [ru]-
21. ugumdiye paia [sta] likaru atīkarī | talavaiu barīka mumtagi agamīkavagi
22. hutuvāru adake upakshaya-madīdavaru Kāsiya-tadīyalī

Translation

Salutation to Ganādhīpati May there be no obstacles [Praise of Śambhu].

Be it well. In the year 1484 of the Śālivāhana era, the cyclic year Dundubhī being current, on Saturday 2nd lunar day of the dark fortnight of Mārgasīra, on the holy occasion —

While the illustrious mahāmandalêśvara, king of kings, supreme lord over kings, possessed of great valour, Achutarāya-mahārāya's son Sadāśivarāya was ruling in Vidyānagari in peace and wisdom, full of happiness —

Kâchappanâyaka-ayya's son Tammappa Nâyaka's younger brother Bukappa Nâyaka granted, in order that prosperity and merit might accrue to Bayapa Nâyaka's son Krushnappa Nâyaka for the god Vîrabhadra in Kudurigundi situated in the district Hâsanada-sîme which had been bestowed as *amaramâgani* (a district given for the maintenance of an officer) on Krushnappa Nâyaka, son of Bayappa Nâyaka-ayya by Râmacha-ayya-mahâarasu, agent for the affairs of the king, with pouring of water, free from imposts to the *sthânikâs* (temple managers) of the said Vîrabhadra temple, all the sums due to the palace from the revenues of the villages belonging to the said temple including *siddhâya* (fixed revenue dues), *adhikâra* (purveyance to officers) *anyaya*, *sunka* (customs dues), *talavârîke* (watchman's tax), *solage* (tax for wrong measurement?) *bitti* (free labour), *alivu* (tax for natural loss or shortage) *anyâya*, *samayaḍavarû* (religious tax)

We, Bukapanâyaka, younger brother of Tammappa Nâyaka, son of Kâchapanâyaka have while granting the above with pouring of water ordered that food offerings might be made to the god Vîrabhadra of Kudurigundi, both during the day and in the evening and granted this charter of gift (dharma-sâsana) for carrying on the service of offering incense, lights and food to the said god in order that Bayapanâyaka's son Krushnapanâyaka-ayya might rule over many more kingdoms

Whosoever destroys this gift, whether they be kings of Hâsanada-sîme, or *prabhus* (governors), local accountants, *chief men* (pradhâna-purusharu), *gauduprâjes* and the future officers appointed at Kudurigundi, watchmen, or guards (*bârîka*) will incur the sin of killing cows, etc., in the banks of Kâsî

Note

This record registers the grant of certain taxes in the village Kuduregundi (called Kudurigundi in the inscription) for certain services including food offerings in the temple of Vîrabhadra in that village. The grant was made by Bukkapanâyaka, a subordinate of Krishnappa Nâyaka (called usually Era Krishnappa Nâyaka), chief of Bêlûr 1524-1566, son of Bayyapa Nâyaka. Bukkapa Nâyaka is stated here to be the younger brother of Tammappa Nâyaka and son of Kâchappa Nâyaka. The donor is met with in several inscriptions in all of which he styles himself as a subordinate of Krishnappa Nâyaka of Bêlûr (See E. C. V. Hassan Taluk 22 of 1566, 35 of 1505 ? in which Bukkapa Nâyaka makes a grant for the merit of his *father* ? Kempa Kâchappa Nâyaka, Manjarabad 31 not dated) E. C. V. Hassan Taluk 15 of 1562 A. D. calls Bukkananâyaka as the younger brother of Timmappa Nâyaka, son of Basavappa Nâyaka. Apparently this difference in name is due to a wrong reading. The name of the Vijayanagar king Sadâsîva occurs in the records as the overlord of Krishnappa Nâyaka and although Râmarâja was the actual ruler of Vijayanagar at this time he calls himself the agent for the affairs of Sadâsîvarâya in this record.

The date of this epigraph is given as Ś 1484 Dundubhi sam. Mârga ba 2 Saturday and corresponds to Saturday 12th December 1562 A.D, a day with the constellation Punarvasu and falls within the reign of Sadâsivarâya.

9

At the same village, on the 1st vîragal at the village entrance (Hassan Taluk
92 revised)

Size 5' × 3'-6"

Kannada language and characters

ಅದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಮುಂದೆ 1 ನೆಯ ವೀರಗಲ್ಲು.

ಹಾಸನದ ತಾಲ್ಲೂಕು 92 ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ

ಪ್ರಮಾಣ 5' × 3½"

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಮಣ್ಣಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು ಗಂಗವಾಡಿನೊಂಬವಾಡಿಗೆಣ್ಣು
- 2 ಭುಜ ಬಳ ವೀರ ಗಂಗ ಹೊಯ್ಸಳ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರದೆ ಪ್ರಿದ್ವಿಯ ರಾಜ್ಯಂ ಗೆಯತ್ತ
- 3 ಮೀ ಕುದುರೆ ಗುಂಡಿಯ ಪೂರ್ವಾರ್ವಾಮ್ಯದ ಗೆಪುಂಗಿಳಿದಮಚೊಳೆಯಣ್ಣು ತಮುತಿಬ್ಬರು ಪ್ರಭುಗಳಂ
- 4 ದಾದಿಯಾಗಿ ಅವರಿಂಬಳಿಯ ತಿಬ್ಬಗಾಪುಂಡನಬಾಳುಗಿ ಹಾಸನ ಹಳೆಯಕುಪೆ ಬಾಳದ ವಿಜ್ಞನಮ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 5 ಗಂ ಸಾನ್ನಹರಿಯಟ್ಟನ ತಮ್ಮ ಮಾರಹರಿಯೆಟ್ಟ ಹೆಗ್ಗಡೆಬಿಟ್ಟಯ ತಮ.ತ ಮೂವಂದಿರ ಹಿರಿಯಮಗಂ ಬಾಳುಗಿಯ
ಚೆಟ್ಟಯಂ ಶ್ರೀ ವಿ
- 6 ಪ್ಲು ವರ್ಧನ ಬಿಟ್ಟದೇವನ ವಿನೋದಕೆ ನು ಬಳುಗೆ . ಕೊಪದಲು ಕಾದಿದನ
ದೋಳರನ ? ಕುಮಾರನ ಬವರ
- 7 ಕೈ ಬಯಲಲಿಟ್ಟದು ಕೊಂದು ತಲೆ ಕಿಡಿಸಿಕೊಂಡಟ್ಟದ ಮಾರಣ್ಣನ ಚೆಟ್ಟಯ ನಾ
- 8 ಗಿ ಯೋಲಗಿಸುತ್ತವಿರಲು ಹೊಯ್ಸಳ ದೇವರ ದಿಗ್ವಿಜಯಂಗೆಯ್ದು ಹಾನುಂಗಲಕೋಟೆಯ ಮುತ್ತಿಸುವರ್ಷ ೧೦೬೦
ಸಿದ್ಧಾ
- 9 ತಃ ಸಂವತ್ಸರದ ಪೊಷ್ಯ ಸುದ್ದ ೧೪ ವ ಲಗ್ಗೆ ಕೊಣ್ಣಲ್ಲಿ ಇಟು

Note 6

This is a vîragal record, now revised, describing the exploits of a warrior named Chettaya of Bâlugi in the siege of the fort of Hânungal by the Hoysala King Vishnuvardhana It is dated Ś1060 Siddhârthi sam Pushya śu 14 Vaddavâra and corresponds to Thursday 4th January 1140 A D

The titles applied to the king are Mahâmandalêśvara, Tribhuvanamalla, captuier of Talekâdu, Gangavâdi and Nonambavâdi, Bhujabala-Vîraganga-Hoysaladêvar

It is stated that the two *Prabhus* (masters) of the village Kuduregundi named Gaungilidama of Pûrvâmnâya and Choleyanna went to the battle and Chettaya of Bâlugi fought in the battle at Hânungal during the victorious expedition of the king and he pierced the enemy and died Chettaya was the son of Mâra Hariyatta heggade who also seems to have died in this war undertaken by the king in sport

but as these lines 6 and 7 are full of lacunae owing to the letters being quite worn out one cannot be quite certain of their meaning. The warrior Māra Hariyatta is stated to have had two brothers Sānta Hariyatta and Bindaya and was the son of Vijja, son of Tibbagāvunda and belonged to Bāluga Hāsana Haleyakupabāla and Chettaya was the eldest of the sons of these brothers. The meaning of the last phrase Bāluga Hāsana Haleyakupabāla is not clear. Hāsana is the name of Hassan, the present headquarters of the Hassan District

10

On a 2nd viragal at the same place in the same village Kuduregundi (Hassan 93 Revised).

Size 4' x 3'.

Kannada language and characters.

ಅದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಊರ ಮುಂದೆ 2 ನೆಯ ವಿರಗಲ್ಲು.

ಹಾಸನದ ತಾಲ್ಲೂಕು 93 ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ

ಪ್ರಮಾಣ 4' x 3'

I ನೆಯ ಅಡ್ಡಪುಟ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಹೊಯಸಳ ವಿರಬಲ್ಲಾಳ ದೇವರು ಪ್ರಿಧ್ವಿರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ಶಕವರ್ಷ ೧೧೧೩ ನೆಯ ಶ್ರೀಮುಖದ
ಪೊಷ್ಯದ
- 2 ದು ಕುದುರೆ ಗುಂಡಿಯ . ಗೆಯ
- 3 ವಿರಸನ ಶ್ರೀ
4. ಪೊಯ್ಯಳ ವಿರಗಂಗ
- 5 ಳಕ ಸಿಯ
- 6 ಮ . . . ನಗಪುಡ . . . ಕುದುರೆ ಗುಂಡಿಯ
ಊ ವಿಪ್ರ
- 7 ರು ಪೋಗಿ ನಿರುತ ಗಲಿ ಗೌಡುಗಳಂ ರೋಸದಿ ಮಸಣಂಗೆ ಬೆ
8. ಸನ ಪೋಳಿ ಕಯಕೊಂಡಾಗಳ್ || ಕೊಂಡಾಳ್ ರವೆಸದಿಂಪೋಗಿ ಭಂಡಿಮಿಟ್ಟಿಯ

II ನೆಯ ಅಡ್ಡಪುಟ

9. ಪುಟ್ಟದಲಕಳ್ಳ ಅಪ್ಪಯಟ್ಟ ಬಪ್ಪ ಕಳ್ಳರ ಬಹಿಸಿಡಿರೆಹಪಂತಿರೆಹಗಿ ಕುಜಿದಹು
10. ದಹಿದು ನೆಹುಗಂಡ ಮೆಹಿದಮನಣ ಂತು ಕದನದೊಳ್ ಕುಯ್ದ ರಾಶಿವೆಗ್ಗೆ ಳಿಸಿ || ಅರವರಿಸ
11. ದಾಳು ತನದೊಳು ಪರಕಲಿಸಿದ ನೊಂದಿಯಟ್ಟಣಂ ಗಳೊಳಾಳ್ಕುದುರೆಕೊಳ್ಳು ಳಲ ದು ನಿಜುದುಂ
12. ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದ ನಾಮನಣೋಜನು || ಅಚ್ಚರಸಿಯರುಯ್ಯ ದುಂಪಿರಿ
13. ದು ದಾಯ್ತ ಬವರ ಯಾ ನಿಟ್ಟುಟಗಕೆ? ಮನಣನ ಬೇರ್ವರ್
14. ದು ಸೋಮನಾಥ ಚರಣದ || ಒಡಪುಟ್ಟದಕೆ ತೊಟ್ಟಕಡುಗಲಿ ಮಗ ತಾನೆನಿಪ್ಪಮನಣೋ
15. ಜಂಗಂ ಗಡಾಡೊಳು ವಿರಗಲ . . . ಹೆಣ್ಣೋಜ ನಿಲಿಸಿಜನಮಂ ಪಡೆದ ||

Note

This is a viragal of the reign of the Hoysala king Vira Ballāla II and records the heroism and death of a warrior named Masana or Masanōja in fighting against robbers

in the valley of Bhandimittayaghatta. It is said that the Brahmans of the village Kuduregundi who were harassed by these robbers complained to the gaudas of the village who in turn directed Masana to undertake the expedition. He is said to have fallen upon the robbers like lightning and killed several warriors and horses belonging to their band and the dead bodies of the slain beings lay in heaps. In the end he is said to have died and to have been carried by celestial damsels to heaven

His brother Hennôja is stated to have set up this vîragal in the memory of the hero

The inscription is dated Ś1113 Śrîmukha sam. Paushya. No tithi is given. The date is irregular, Ś1113 being the cyclic year Virôdhikrit and the nearest year Śrîmukha corresponding to Ś1135 or A. D. 1213

11

At the same village Kuduregundi on a 3rd vîragal set up in front of the village.

Size 3' × 2'

Kannada language and characters.

ಕುದುರೆ ಗುಂಡಿಯ ಊರು ಮುಂದೆ 3 ನೆಯ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'

I ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ
2. ವೀರನಾರಸಿಂಹದೇವರು ದೋರಸಮುದ್ರದ ನೆರೆ
3. ವೀಡಿನಲಿ ಸುಕನಂ [ಕ] ಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗಯುತ್ತ

II ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

4. ವಿರಲು ಕಾ ಯಲು ಕುದುರೆ ಗುಂ
5. ಡಿಯ ನಜ
6. ಲನು ಕುದುರೆ ಗುಂಡಿಯ ಯ ಕಾ

Note

This vîragal is full of lacunae and records the exploits of a warrior named Najala ? in a battle at Kuduregundi. No date is given. The king is named Pratâpachakravartî Vîra Nârasinghadêva and is stated to be ruling at Dôrasamudra. From the nature of its characters the record seems to belong to the reign of the Hoysala king Narasimha II (1220-1235)

KOLAR DISTRICT

CHIKBALLAPUR TALUK

12

At the village of Nandi in the Hobli of Nandi, in the pavement of the
Bhōganandiśvara temple.

Kannada language and characters.

ಚಿಕ್ಕಬಳ್ಳಾಪುರದ ತಾಲ್ಲೂಕು ಭೋಗನಂದೀಶ್ವರ ದೇವಸ್ಥಾನದ ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

1 ಗಂಡರ ಗೊಳ ಭದ್ರಪನು

Note

This merely contains the name of a devotee Gandaragūli Bhadrappa. The characters seem to belong to the 16th century A D The word *gandaragūli* means a bull among warriors. The name probably indicates a general or a chief of the period

13

On another slab in the same pavement.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

ಅವತಿಯ ಗೌಡ ಭೈರಯ

Note.

This also gives the name of a devotee who made obeisance to the god in the Bhōganandiśvara temple The name given is Âvatiya-gauda Bhaireya. The Âvati gaudas were chiefs who ruled from about the 15th century till the 18th century. They belonged to the community of gaudas or farmers of the Morasu Wokkal tribe who came from the east in the 15th century and settled in the Âvati village with the Nandi-mandala and the Dêvanapura (Dêvanhalli) kingdom as their territory. The name Bairegauda is often met with in this family and it is difficult to identify the Bairegauda of the present record.

The characters of the inscription seem to belong to the 16th century A. D.

MULBAGAL TALUK

14

On a big boulder in the Kurudumale hill, in the hobli of Duggasandra.

Size 2'—6" × 1'—2".

Telugu language and characters.

ಮುಳಬಾಗಿಲು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕುರುಡುಮಲೆ ಬೆಟ್ಟದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

ತೆಲುಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ದುಗ್ಗಸ
- 2 ಮುದ್ರಂ ಬಯಿರದೇವುಡು
- 3 ಕಟಿಂಟಿನ ಸೋಪಾನಂ

Note

This records the construction of the steps apparently for ascending the hill of Kurudumale by a person named Bayiradêva of the village Duggasandra in the cyclic year Raktâkshi. Duggasamudra is the same village as Duggasandra which is situated at a distance of 2 miles to the north of Kurudumale

The inscription is not dated in the Śaka era. Only the cyclic year Raktâkshi is given. The characters seem to belong to the 18th century A D

15

At the village Āvani, in the Hobli of Āvani, on a stone pillar standing to the left of the Bharatêśvara shrine in the Rāmalinga temple.

Size 2' × 1'—6"

Old Kannada language and characters

ಆವನಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಭರತೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ನಿಲುವುಗಂಬದ ಮೇಲೆ

ಪ್ರಮಾಣ 2' × 1'—6"

ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪೃಥಿವಿಗಂಗರ
- 2 ಸಂ ಗಂಗ ಮಾರ್ತ್ಯಾಣ್ಡಂಬನ್ದು
- 3 ಬಾಣೇಶ್ವರಮುಂ ಪಣ್ಣಿತಭ
- 4 ಟರರುಮಂ ಕಣ್ಣು ದೇವರ
- 5 ಸೆದೆಹಿ ? ಆಗೆ ಇಪ್ಪ
- 6 ತ್ತು ಗದ್ಯಾಣಂ ಶತ್ರುಕ್ಕಂ ಮೂ
- 7 ವತ್ತು ಗದ್ಯಾಣ ಪೊನ್ನಂ
- 8 ಕೊಟ್ಟಂ ಇದು ಎಲ್ಲಾ ಕಾಲ
9. ಮುಂ ಸಲ್ಲು ಕೆಹಗೆ ಅ
- 10 ಯ್ವತ್ತು ಗದ್ಯಾಣ ಕೊಟ್ಟ

Transliteration

1. svasti śrī Prithivigamgara-
- 2 sam Gamga-māttandam bandu
- 3 Bânêśvaramum Pandita-bha-
- 4 tararumam kandu dêvara-
- 5 sedere ? âge ippa-
6. ttu-gadyânam śatrakkam mû-
- 7 vattu gadyâna ponnam
- 8 kottam idu ellâ kâla-
- 9 mum salgu kerege a-
- 10 yvattu gadyâna kotta

Translation.

Be it well The illustrious Prithivi-gangarasa, a sun to the Gangas, came and visiting Bânêśvara and the Pandita Bhatârar granted gold consisting of 20 gadyânas as taxes for the service of the god (sedere*) and 30 gadyânas for the feeding of people (śatra) This will last for all times He granted 50 gadyânas for the tank.

Note

This record registers the grant of certain sums of money for the expenses of the maintenance of the temple of Bânêśvara for free-feeding, and for the upkeep of the tank apparently at Âvanî made by the Ganga King Prithivi-Gangarasa. The king is stated to have paid a visit to Bânêśvara and to its priest, Pandita-bhatârar This Pandita-bhatârar may probably be the spiritual ancestor of Tribhuvana-kartadêvar who is spoken of in Ś 883 as the chief manager of the temples at Âvanî [E. C X, Mulbagal 65.] We do not know definitely where the Bânêśvara referred to here is situated It is probably the present god Bharatêśvara near whose temple the present inscription is found It might have been named after some Bâna king who built it The rule of the Bâna kings in the area is referred to in various inscriptions (E C X, Mulbagal 26, 92, etc)

The date of Prithivigangarasa cannot be determined There is a Prithvî-ganga, son of Vishnugôpa in the list of Ganga kings. But he is too early for the present record which may be assigned to the ninth century on paleographical grounds Perhaps he may be identified with Pilduvipati, son of Śivamâra II, Ganga king, who ruled in the ninth century, A D (Rice, Mysore and Coorg from Inscriptions, p 42)

* The meaning of the phrase dêvara sedere is not clear It might mean taxes for the service of the god (dêvara sêvedere with the letter *ve* omitted in the text). But one cannot be certain of this

priest as *viraktagodage* and *kapara-godage* (litrent-free land granted for the beggar's bowl). The date of the grant is given as the cyclic year *Śôbhakrit*, the year *Ś* 1548 of the *Śâlivâhana* era. The year *Ś* 1548 corresponds to Kshaya and *Śôbhakrit* is *Ś* 1585. Probably *Ś* 1548 may be a mistake for *Ś* 1585 (A D. 1663) which is the date intended.

The usual imprecation is contained at the end of the grant. The characters of the record seem to belong to the 17th century

17

At the village Belachalavâdi in the hobli of Bêgûr, on a slab in the field of Bhandâri Basappa [Plate XXV]

Size 6' x 3'.

Kannada language and characters.

ಬೇಗೂರು ಹೋಬಳಿ ಬೆಳಚಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಭಂಡಾರಿ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

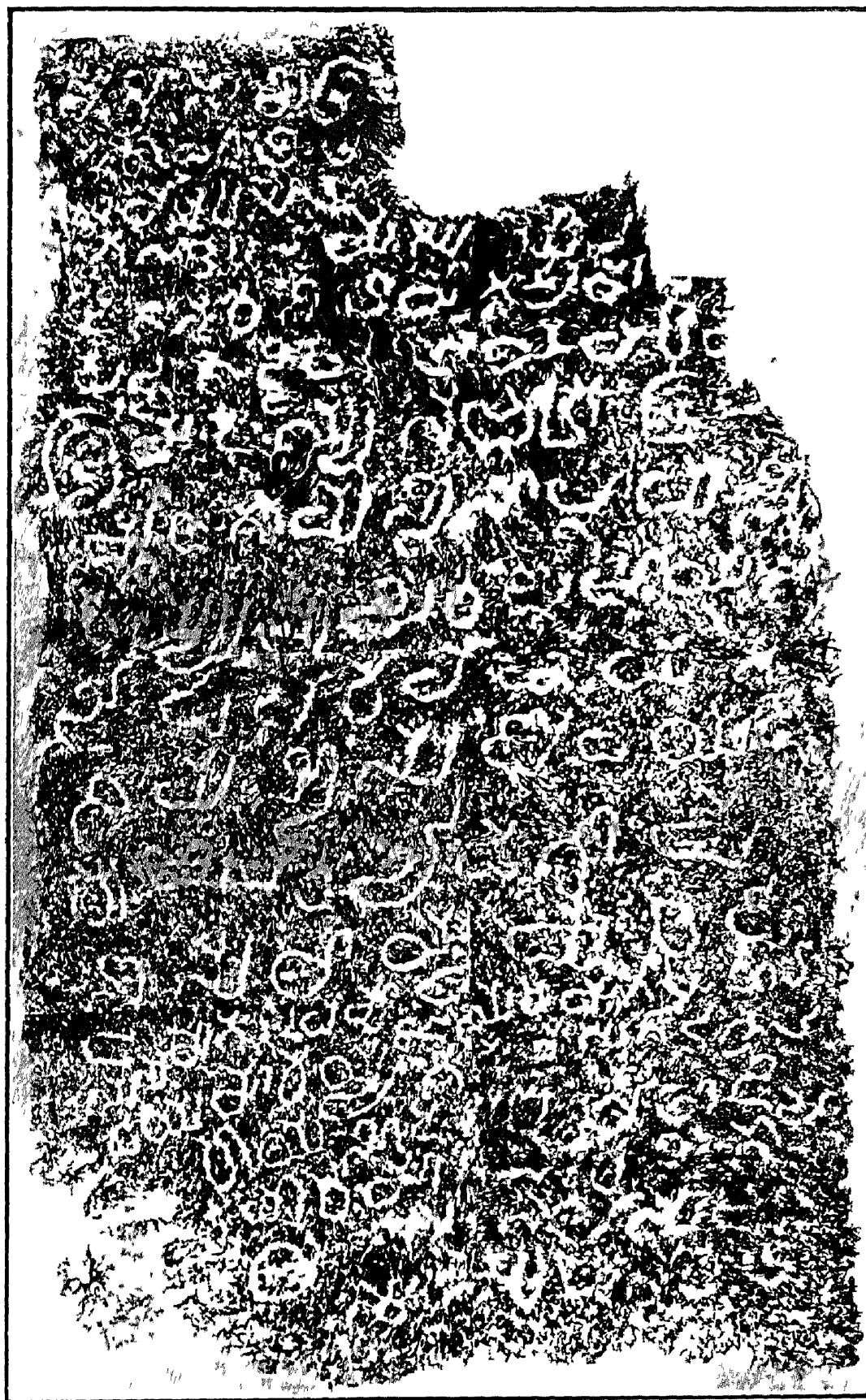
ಪ್ರಮಾಣ 6' x 3'

1. ಸ್ವಸ್ತಿ ಸಖಸ್ತಿ	} (ಹಸುವಿನ ಚಿತ್ರ)	10	ಜೇಡುವರವಿಳಿ ಯಂಗ
2. ಪಕಾಲಾತೀತ		11.	ಗಾವುಣ್ಣನುಂಪೆಹಾಯದ
3. ಸಂವತ್ಸರ ಸತಂ		12	ಕುಣುವತ್ತಿಬೇಡಗಾವು
4. ಗ ೯೩೫ ನೆಯ ಸೂರ್ಯ ಪ		13	ಣ್ಣನುಂ ಅಯ್ಯಮರೊಡಯರ ಮಗಂ ಮೇರಾರೊ
5. ದಗನ್ನರ ನೀತಿಮಾರ್ಗಪೆಮಾಡಿ		14	ಡೆಯ ಮಾರಯ್ಯಂಗೇ ದಾನಸು ಗೊಟ್ಟಿರುತ್ತ
6. ಪಟ್ಟಂಗಟ್ಟಿದ ೩೭ ನೆಯ ವರಿಷ		15	ರಾಯಣದ ಸಂಕ್ರಾಂತಿ ಅದಿತ್ಯ
7. ಶ್ರೀಮದಯ್ಯ ನಚಕ್ರೇಂದ್ರಪೆ		16.	ವಾರಮಾಗೆ ನಾರಣಾಗಾ
8. ಮ್ಮಾಡಿಗಾವುಣ್ಣ ನಾಪ್ಪಾವುಣ್ಣ		17.	ಲಬಿಟಂ ನೆಲನು ಚೆನ್ನ
9. ಗೆಯ್ಯುತ್ತ ಮಿರೆ ಪೆಹಾಯದ		18	ನು ಮುಳ್ಳನಕ

Transliteration.

1. svasti Sakha-nri-
- 2 pa-kâlâtîta-
- 3 samvatsara-satam-
- 4 ga [1] 935 neya sûryapa-
5. da gandara Nîtimârgga-permâdi
- 6 pattamgattida 37 neya varisha
- 7 śrîmad Ayyana Chakrêmdra-pe-
- 8 rmmâdi-gâvunda nâlgâvundu-
9. geyyuttum ire Perâyada
- 10 Jêduvara Ereyanga-
11. gâvundānum Perâyada
- 12 Kuruvatti Bêdagâvu-

STONE INSCRIPTION OF THE GANGA KING NRTIMARGA



(No 17—p 90)

- 13 ndanum Āyvamarodeyara magam Mēlâro-
 14 deya Mârayyamge dânasu gottar utta-
 15 râyāpada samkrânti Āditya-
 16 vâram âge Nâranâgâ-
 17 la bitam nelanu chandra-
 18 num ullanaka

Translation.

Be it well After 935 Solar years elapsed after the time of the Śaka king, in the 37th year after the anointing (*pattam-gattida*) of Nītimârggapermâdi, while the illustrious Ayyana Chakramdra-peimmâdi gamunda was the gâvunda of the *nâd* (district, a collection of villages) the weaver (*jēduvara*) Ereyangagâvunda of (the village) Perâya, and the shepherd¹ (*kuruvatti*) Bēdagâvunda of Perâya granted as gift (the village) Nâranâgâl to Mēlârodeya Mârayya, son of Ayvamarodeyar on the day of uttarâyana-samkrânti and Sunday to last as long as the earth and moon endure

Note

This inscription belongs to the reign of the Ganga king Nītimârga-permâdi. It is dated Ś 935, uttarâyana-samkrânti, Sunday Taking this year Ś 935 which corresponds to Pramâdin, the Uttarâyana-samkrânti day falls on Thursday 24th December, 1013 A.D. and not on Sunday as stated in the record. The nearest year in which the Uttarâyana-samkrânti falls on a Sunday is Ś 932 The date would then correspond to Sunday 24th December 1010 A.D. It is difficult to determine which of these years was meant by the author of the record Perhaps the latter date was intended and 935 in line 4 might be a mistake for 932.

The year of the grant is given as the 37th year of the accession of the king Nītimârga Taking 1010 A.D. as the year of the grant, the king's reign would be found to commence in 974 A.D. We have the dates 989, 992, and 999 for Nītimârga III, the last of the Ganga kings known to us [see P 50, Mysore and Coorg from Inscriptions by Rice] The present grant is one of the last records of the Ganga rule in Mysore which was supplanted by the Chôlas

The record registers the gift (*dânasu*) of the village Nâranâgâl to Mēlârodeya Mârayya by certain gaudas of the village Perâya None of the villages named is now found. The word *dânasu* used here is probably a mistake for *dânamum*. The picture of the cow found on the top also indicates the gift of land.

¹ The word *Sūryapadagandara* used here cannot be clearly made out

At the village Horeyâla in the same hobli of Bêgûr, on a slab set up
near the Ranganâtha temple.

Size 2'—3" × 2'—3".

Kannada language and characters.

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಹೊರೆಯಾಲ ಗ್ರಾಮದ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಕಟ್ಟಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—3" × 2'—3".

1. ಂಶುಭಮಸ್ತು ಸೃಷ್ಟಿಸ್ತೀ ಜಯಾದ್ಭುತದಯ
2. ಂಸಾಲಿವಾಹನಾ ಶಕವರುಶ ೧೪೬೮ನೆಯ ಸಂದವರ್ತಮಾ
3. ನವಾದ ಪರಾಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೦ನು
4. ದಳವಾಯಿ ಕೃಷ್ಣ ಪನಾಯಕ ಅಯನವರು ತಗಡೂರು ಚಿ
5. ಕಮಲಯುಗೆ ಕೊಟ ಉಂಬಳಿ ಗ್ರಾಮದ ಶಿರಾಶಾಸನದ ಕ್ರಮ
- 6 ವೆಂತೆಂದಡೆ ಅಚ್ಯುತ ಮಹಾರಾಯರು ನಮಗೆ ನಾಯಕತನ
7. ಕೆ ಪಾಲಿಸಿದ ಉಮತೂರ ಸೀಮೆಯ ತಗಡೂರ ಸ್ಥಳದ ಹೊಟೆಯಾ
- 8 ಲ ಗ್ರಾಮ ೧ನೂ ನಿನಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ್ಟೆ ಆ ಗ್ರಾಮದ ಚ
9. ತ್ತು ಸೀಮೆಯ ಪೊಳಗೆ ಸಲುವ ಪಯಿರು ಏನು ಉಂಟಾದ ಸರ್ವ್ವ
- 10 ಸ್ವಾಮ್ಯವನು ಆಗುಮಾಡಿಕೊಂಡು ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾ
- 11 ಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಬರುವೆ ಎಂದು ಕೊಟ ಉಂಬಳಿಗ್ರಾಮ.

Note

This registers the gift of the village Horeyâla, situated in Ummattûr-sîme and Tagadûr-sthala, by Dalavâyî Krushnapanâyaka-aya, *nâyaka* of Ummattûr, as *umbali* (rent-free land granted for maintenance) to Chikamalaya of Tagadûr. It is dated Ś 1468 Parâbhava sam. Kâr śu 10 equivalent to 3rd November 1546 A.D. It is also stated that the office of *nâyaka* of Ummattûr was conferred on the donor by the Vijayanagar king Achyutarâya.

Ummattûr, once the capital of chiefs, is now a village in the Châmarâjanagar Taluk. Tagadûr is a village in Nânjangûd Taluk.

At the village Arepura in the same hobli of Bêgûr, on a broken slab
near the Mârî temple.

Size 3' × 2'

Kannada language and characters

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಅರೇಪುರದ ಮಾರೀಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ದೊಡ್ಡ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಹೊಸಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

1. ಕೆಸಲುವ
2. ಯ ಸ್ಥಳದ ಅಜ್ಜಿಪು [ರ]
3. ಕೊಡಗಿ ಆಗಿ ರಕ್ತ ಕೊಡಗೆಯ
4. . ಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮದ ಚತುರ್ವಿಮೆಯ ಒಳ
5. . ಗದೆ ಬೆದಲೂ ತೋಟತುಡಿಕೆ ಅಚ್ಚುಮನೆಕಳಕೊಟಾರ ಮರಮನೆವಣ
6. ಸುಂಕಸೊದಿಗೆ ಸೋವಣ ಸಂದೂ? ಸಕಲಸ್ವಾಮ್ಯವನು ಅನುಬವಿಸಿಕೊ
7. ಂಬಿರಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ ಅರೀಧಂಮವನು
8. ಅಳಿಹಿದಾತಂ ಗಂಗತ್ತಡಿಲಿ ಗೋವ ಕೊಂದ ಪಾ
9. ಪಾಕೆ ಹೋಹನು ವಾರಣಾಸಿಲಿ ಬ್ರಾಹ್ಮರಕೊಂದ ಪಾಪಕೆ ಹೋ [ಹ]ರು

Note

This inscription is full of lacunæ. It seems to record the grant of the village Arepura with all rights to some one as *rakta-kodage* (rent-free land granted to the relations of a warrior who died while fighting for the country). The usual imprecation is found at the end of the grant.

No date is given nor the king named. The characters appear to belong to the 16th century.

20

At the village Kamaravalli in the same hobli, on a broken slab
near the village entrance

Size 1'—6"×1'—0"

Kannada language and characters

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಕಮರವಳ್ಳಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲಿನಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ

ಹೊಸ ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

1. ಅಜವಟಿ
2. ಗೆಗೆ ಯಬು
3. ಮಿ ಮಾದಬೈ
4. ಕಲತಪಿದರೆ [ಗೋವ]
- 5 ಕೊಂದರಾ ಪಾಪಕೆ [ಹೋಹರು]

Note.

This small inscription registers the gift of a plot of land for the maintenance of an *aravati*, a shed where drinking water and sometimes ragi gruel are given to thirsty people especially travellers who ask for the same. This kind of charity is very old in this country and is often alluded to in the old Kannada poetical works.

The land in question seems to have been given away by a female named Mādabbe who also probably set up the inscription stone. The usual imprecation occurs at the end of the inscription.

No date is given nor is any king named. The characters seem to belong to 15th century A D.

21

At the same place in the same village Kamaravalli, on a second
fragmentary stone

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತುಂಡು ಕಲ್ಲು

ಕೊನೆ ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

- 1 ನಾಯ್ಕರ ಧರ್ಮಂ .
- 2 ರಿಗೆ ಕೊಡಗೆ ಯಾ
- 3 ೧೦೦ ನೀರನೆಜದತಂಗೆ ಸ
- 4 ಲುಲುದು ಯಿ ಧರ್ಮ ಅಳಿಹಿ
- 5 ದ ಅವನು ಕಳನಾಯಿ ತಿಂ
- 6 ಬವನು
- 7 ರೂ ಕತ್ತೆಯ

Note

This record is similar to the previous number in the nature of its contents. It records a grant by a chief (Nāyakara-dharma) of rent-free land to the person who supplied drinking-water to the needy travellers and others in a water-shed. The extent of the land given is stated to be 100, which means 100 *mannus*, *mannu* being a very small measure of land. The name of the Nāyaka or chief who granted the land is lost as also several other details, owing to the inscription slab being fragmentary and several letters being lost thereby. An imprecation is laid against those who violate the charity. They are said to incur the sin of eating dogs, etc.

No date is given. The characters seem to belong to the same period as the previous record, namely the close of the 15th century or the beginning of the 16th century A D.

22

At the same village Kammaravalli, on a slab set up to the south of the
Upparige Basava temple (Gundlupet 90 Revised)

ಅದೇ ಕಮ್ಮರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು 90ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಾಟಾದ ಶಾಸನ.

- 1 ಸ್ವಸ್ತಿ ಸಾಲಿವಾಹ ಸಕವರಿಪ್ಪ
2. ೧೪೬೦ನೆಯ ?

3. ಶ್ರೀ ಪು [ಶು] ಭಮಸ್ತು
- 4 ಪ್ರಭವ ಸಂವತ್ಸರದ ಅಷಾ
- 5 ಡ ಶು ೧೦೦೦ ಶ್ರೀಮಂತ್ಮಹ ಬ
6. ಸವೇಶ್ವರ ದೇವರಿಗೆ ಕೂರಿಗನ
- 7 ಹಳೆಯ ಜುಂಜವಡೆರ ಸಿಕ್ಕ
- 8 ಕರಿಬಸವ ವಡೆರ [ಮಗ] ಕಂ
- 9 ಮಗ [ವಜ್ರಯ] ಲಿಂಗದೇವ
- 10 ಪೊಡೆರು ದೇವರಿಗೆ
- 11 ಬಿ . ಪುಂ
- 12 ಣ್ಯವಾಗಲಿಯೆಂದು ಕೊಟ .
13. ಯಿದಕೆ ತಪಿದರೆ ಮಹಾಮಹತಿ
14. ಗೆ ಹೊಟಗು ತತ್ತ ಪ್ರಸಾದಕ್ಕೆ
- 15 ಹೊಟಗು.

Note

This record is much worn out and some of the letters in lines 9, 10 and 11 are lost. It seems to record the grant of some land for services in the temple of the god Basavêśvara by Lingadêva-vodeyar of Kammaravalli, son of Karibasava-vodeyar, disciple of Junjavadeyar of Kûrganahalli. An imprecation is given that those who violate the grant are to be expelled from the *mahâmahattu* (the Vîraśaiva religious assembly) and forbidden *prasāda* (remnants of food offered to gods and priests)

The date of the grant is given as Ś 1490 Prabhava sam Āshâdha śu. 10 and corresponds to 16th June, A D 1567 (taking the current Śaka year 1490) The figure 9, however, is not very clear in line 2

23

At the village Hasugûli in the same hobli, on a stone set up in front of the Siddha Râmêśvara temple

Size 3'×3'

Kannada language and writing

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಶಿವರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1. ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸು
2. ೫ ಲು ತಿಂಮಣ ರಾಯರ ಮನೆಯ ನಡವಳಿಕಾಣ

3. ಂ ಹೊನ್ನಪ್ಪ ನಾಯಕರು ರಾಮೇಶ್ವರ ದೇವರ್ಗಿ ನಂದಾದೀವಿಗೇಯರ
4. ಡು ಯೆರಡು ಹೊತ್ತಿನಲಿ ನಡೆವ
5. ಯಿಷ್ಟನು
6. ಅಳಿಪಿದರು ನಾಸಿರ ಕವಿಲೆಯ ಗಂಗೆಯ ತಡಿಯ
7. ಲಿ ಗೋಲು ಬ್ರಾಂಪರ ಕೊಂದ ಪಪಕೆ ಹೊಹರು ||
8. ಯಲಿ ಹೊಹರು

Note

This inscription records a grant made by Honnappa Nâyaka, agent for the household affairs (maneya-nadavalikâra) of Timmanarâyaru, for the expenses of maintaining a perpetual lamp to be lighted before the god Râmêśvara, two times a day. The usual imprecation follows.

The date is given as Kâlayukta sam. Bhâdrapada śu 5 and not expressed in the Śaka era. The characters seem to belong to the early part of the 17th century A.D. and the date may correspond to 15th August 1618 A.D.

Nothing else is known about the Timmannarâyaru and Honnappa Nâyakaru of the record.

24

At the same village Hasugûli, 1st inscription on the southern wall of the same Râmêśvara temple.

Kannada language and characters

ಅದೇ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಹೊರಭಾಗದ ಗೋಡೆಯಮೇಲೆ ಇನೆಯ ಶಾಸನ.

- | | | |
|---|--|--|
| <ol style="list-style-type: none"> 1 ಸರ್ವಜಿತು ಸಂ 2 ವತ್ಸರದ ಭಾದ್ರಪ 3 ದಸ್ತು ೭ ಅ ಹಸುಕಲಿ 4 ಯಮಂಚಮರಡಿಯ 5 ಮಗೆ ಕಲಿ ರಾಮನಾಥ | | <ol style="list-style-type: none"> 6 ದೇವರ ಗುಡಿಯ ಶ್ರೀ 7 ಹೊರತರದ ಕಲುಗೇಲಸಕೆ 8 ಕೊಟ್ಟುಗ ೧ ಶ್ರೀ 9 ಮಂಗಳ ಮಹ |
|---|--|--|

Note

This short record engraved on a wall of the temple gives the name of a person named Kali, son of Manchamaradi of the village Hasukali, and states that he gave away one gadyâna for the expenses of the stone-work of the outer walls of the temple of Râmanâtha. The date is given as Sarvajitu sam. Bhâ śu.7 Â. No Śaka year is given and the characters seem to belong to the close of the 13th century or the beginning of the 14th century A.D. Taking S 1209 Sarvajit, the date falls on Sunday. Taking S 1269 Sarvajit, the date falls on Monday. The former date is more probable and is equivalent to Sunday 17th August, 1287 A.D.

No king is named in the record.

25

At the same place, a 2nd inscription on the same wall below the
1st inscription

Kannada language and characters

ಅದೇ ಗೋಡೆಯ ಮೇಲೆ ೧ನೆಯ ಶಾಸನದ ಕೆಳಗೆ ಬರೆದಿರುವುದು

- 1 (ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ)
- 2 ಸೀಮೆಯ ಶ್ರೀ ಹಸುಕಲಯ ರಾಮಯದೇವರ ಕಾರ್ಯಕೆ [ಶ್ರೀ]
- 3 ಮಂಮಹರಾಜಾಡಿಯ ಅಮಹದೇವನು ಸರ್ವ್ವ ಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ ಸತ್ತಕೆ
- 4 ಮಂಗಳಮಹಾ ಶ್ರೀ

Note

This record registers the setting up of a *satia* or free boarding house as an adjunct of the temple of Rāmayadēvaru (same as the present Rāmēsvara temple) of Hasukali (same as the village Hasugūli) by Mahādēva of Maharājādi

No date is given nor king named. The characters seem to belong to the 14th century.

Maharājādi or Mahārājavādi is the name of a province called also Mārājavādi 7,000 with Vallūr as capital and comprising chiefly of the Kadapa District. Mahādēva was apparently a native of this province who had migrated to Hasugūli.

26

At the same village Hasugūli in the hobli of Bêgûr, on a stone set up at the
village entrance

Size 6' × 4'

Kannada language and characters

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 4'

1. ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮ
2. ನ್ತ ವಿಪಕ್ಷ ಕ್ಷೋಣೀಪಪತಿ . ಪರಮಸ್ತ
3. ಕಸ್ತಳ ಹಸ್ತಿ ವಜ್ರಾಂಕುಶಂ ಬಿರಿದರಂಕುಶಂ ವಿದ್ವಿಷ್ಟ
4. ವಿದ್ಯಾರಣಂ . . . ಶರಣಾಗತ
5. ವಜ್ರ ಪಂಜರಂ . ಬುಧಜನಾಶ್ರ

6. ಯಂ ದವಿಸಾಸೆಯಮ್ಮಂ
- 7 ಶಕ ವರ್ಷಂ ೯೪೯ ನೆಯ ವಿಭವ ಸಂ
8. ವತ್ಸರದ ಮಾಗ ಯನ್ದು ಕುಡು
9. ಗುನಾಡ ಪುಸುಗುಲಿ ಮಣ್ಣು
- 10 ಕೊಟ್ಟ ದವಿಸಾಸೆ ಯಮ್ಮಣ . . . ಕಾಡ ಮಾರಗಾವುಣ್ಣ
- 11 ನಮಗಂ ಆದವಗಾವುಣ್ಣಿಗೆ ಇದನಣುವನಾ
- 12 ಕ್ಕಿ ಕೆಲ್ಲಸೂರ ಹೊಲ್ಲ ಗಾವುಣ್ಣನುಂತುಪ್ಪೂರ ಕುನ್ದಗಾ
13. ಪುಣ್ಣನುಂ ಕನ್ನಮಂಗಲದ ಎಳವಮ್ಮ ಗಾವುಣ್ಣನುಂ
14. ಹೆನ್ನಿ ಸೋಗೇ ಯಣಿಹಗಾವುಣ್ಣನುಂಕಲ್ಲೂ [ರ] ಬೀಚಗಾ
15. ಪುಣ್ಣನುಂಕದವಳಿಬೂತಯ್ಯನುಂಬಿಲ್ಲಾಪಯ್ಯನುಂ
- 16 ನಿಜೆರೆಯ ಚಾವುಣ್ಣಯ್ಯನುಂ ಇವರ್ ಹೇಟೆಬರೆದೆಂ
17. ಹೆಗ್ಗಡೆ ಬಾಸಯ್ಯ.
18. ಇಕ್ಕರಂ ಮದ್ದುಂ||

Note

This record has several lacunæ in lines 2 to 10, the letters being much worn out and thus illegible. It records the grant of some land in the village Pusugulī situated in Kudugunâd in return for money made by Davisâse Ammana to Âdavagâvunda, son of Kâdamâragâvunda. It is dated Ś 949 Vibhava sam Mâgha. No tithi is given. Ś 949 is Prabhava and Ś 950 is Vibhava. Taking the cyclic year as correct, the date would fall in January-February 1029 A D.

Various royal titles are given at the beginning of the record but the name of the king to whom they apply is lost in the lacunæ and it is not possible to affirm how Davisâse Ammana was connected with him. Probably, he was a subordinate of the king. The titles applied to the king are: obtainer of the band of five sounds, mahâsâmanta, a diamond goad to the elephants, the heads of enemies, an elephant-goad to the titled, tearer of enemies, an adamant cage to those who took refuge in him, and a patron of learned men.

Several witnesses to the transaction are named: Hollagâvunda of Kellasûr, Kundagâvunda of Tuppur, Elavamma-gâvunda of Kandamangala, Erahagâvunda of Hannisôge, Bichagâvunda of Kallûr, Bûtayya and Billâpayya of Hadevali, and Châvundaiya of Nitere. Of these Kallasûr, Kallûr, Tuppur and Nitre are all situated in the Gundlupet Taluk within a small distance from Hasugûlī. Kandamangala is probably the same as Kandagâla in the same taluk. Hannisôge is probably the same as Hanasôge in Yedatore Taluk and Hadavali, same as Hatha-vala in Nanjangud Taluk.

The engraver is named Heggade Bâsayya and he says that he wrote the grant to the dictation of the abovenamed gaudas. He calls himself "Ikkara" in line 18 which means two-handed and signifies that he could engrave with both the right and left hands.

27

At the same village Hasugûli, on a slab standing in the Mâstiyamma shrine at the village entrance

Size 3' × 3'

Kannada language and characters

ಅದೇ ಹನುಗೂಲಿ ಗ್ರಾಮದ ಅಂಕದಲ್ಲಿರುವ ಮಾಸ್ತಿಯಮ್ಮನ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'

ಸೂರ್ಯ, ಲಂಗ, ಚಂದ್ರ, ತ್ರಿಶೂಲ

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯರಸ
- 2 ಸಾಲಿವಾಹನಸಕ ವರುಸ ೧೪೬೮ ಸಂದು
- 3 ನಡವ ವರ್ತಮಾನ ವಿಸ್ವಾವಸು ಸಂವತ್ಸರದ ಪಾ
- 4 ಲ್ಗು ನ ಬ ೧೪ ಲೂ ಶ್ರೀಮಂತ್ಯ ಹದೇವ ದೇವೋ
- 5 ತ್ತಮ ಶ್ರೀನಂಜುಂಡೇಶ್ವರ ದೇವರ ಅಮ್ರಿ
- 6 ತ ಪಡಿಗೆ ಉಮತೂರ ಪೊಡೆಯರು ನ
- 7 ಮಗೆ ತೆರಕಣಾಂಬಿಯ ಸೀಮೆಯಲಿ ನ
- 8 ವರ ಮಾನ್ಯವಾಗಿ ನಡದು ಬಹ ಹನುಗು
- 9 ಲಿಯ ಗ್ರಾಮವನು ನಂಜುಂಡೇಶ್ವರ ದೇವರಿ
- 10 ಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಚೆಲು ಶ್ರೀ ಯಿದ
- 11 ಕೆ ತಪ್ಪಿದವರು ವಾರಣಾಸಿಯಲಿ ಗೋಲು
- 12 ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ||.

Transliteration.

- 1 śubham astu svasti śrī Vijayābhyarasa
- 2 Śālivāhana saka-varusa 1468 samdu
- 3 nadava varttamāna Viśvāvasu-samvatsarada Pā-
- 4 lguna ba 14 lū śrīmamn mahadēva-dēvō-
- 5 ttama śrī Nanjundēśvara-dēvara amri-
- 6 tapadige Ummatūra vodeyaru na-
- 7 mage Terakanāmbiya simeyali sa-
- 8 rvamānyavāgi nadadubaha Hasugu-
- 9 liya grāmavanu Nanjundēśvaradēvari-
- 10 ge sarvamānyavāgi koteu śrī yida-
- 11 ke tappidavaru Vāranāsiyali gōu-
- 12 konda pāpake hōharu ||

Translation

Good fortune Be it well On the 14th lunar day of the dark half of Phālguna in the year Viśvāvasu, 1468th year of the prosperous Śālivāhana era,

for the food offerings of the great god, the best of gods, sri Nanjundêśvara-dêvaru, we, the Vodeyar of Ummattûr have granted free from taxes the village Hasuguli which we have been enjoying as sarvamânya in Terakanâmbiya-sime, for the service of the god Nanjundêśvaradêvaru. Those who violate this will incur the sin of slaying cows in Vâranâsi

Note

This records the gift of the village Hasugûli in the Terakanâmbi kingdom for services in the Śiva temple of Nanjundêśvara at Nanjangûd. The donor was a chief of Ummattûr. His name, however, is not given. The date of the grant is given as Ś 1468 Visvâvasu Phâl ba 14 which corresponds to Monday 1st March, 1546 A D. The usual imprecation is found at the end of the grant

28

Copper plate grant of the reign of Krishnarâja Vodeyar II of Mysore, dated Ś 1673 in the possession of Mallâjamûna of Mâdâpatna in Bêgûr Hobli.

Single Plate Size 1'-9" × 1'-0".

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಮಾದಾಪಟ್ಟಣದ ಮಲ್ಲಾಜಮ್ಮನ ಕುಟುಂಬ ಮಲ್ಲಾಜಮ್ಮನು
ಹಾಜರಾದಿದ ತಾವು ಶಾಸನ
ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ 1'-9" × 1'-0"

ಹಲಗೆಯ ಮುಂಭಾಗದಲ್ಲಿ ತಮಿಳು ಗ್ರಂಥಾಕ್ಷರಗಳ ೪೧ ಪದ್ಧತಿ ಬರಹವಿದೆ ಮಲ್ಲಗುಡೆ ಸೂರ್ಯ, ಚಂದ್ರ, ಲಿಂಗ, ಬಸವ, ತ್ರಿಶೂಲ, ತಾಂಡವೇಶ್ವರ, ಪಾರ್ವತಿ ಚಿತ್ರಗಳಿವೆ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಕನ್ನಡ ಭಾಷೆಯ ಶಾಸನವಿದೆ

- 1 || ಶ್ರೀ ಪ್ರಸನ್ನ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮೀ ಸಹಾಯಂ ||
- 2 ಶುಭಮಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ! ರಿಪುಕುಲತರುವಿಚ್ಛೇದನ ಕುರಾರ ಚಪ್ಪಂ |
- 3 ನ ದೇಶಾಧಿಪರಿಂ ಕಪ್ಪವಕೊಂಡು! ಮೂವತ್ತೆರಡು ಧರ್ಮದೊಳ್ ವಿಖ್ಯಾತಿಯ ಪಡೆದು ಮೆರೆಯುವ
4. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ! ರಾಜಪರಮೇಶ್ವರ! ರಾಜಮಾರ್ತಾಂಡ! ರಾಜಗಂಭೀರ ರಾಜಕುಲಮನೋ
- 5 ಭಯಂಕರಾದಂತಾ! ಕ್ಷಮೆಯೊಳ್ ಧರ್ಮರಾಯ! ಶಕ್ತಿಗೆ ಭೀಮ! ಶಸ್ತ್ರದೊಳಜುನ ತುರಗಕ್ಕೆ
- 6 ನಕುಲ! ತಿಳುವಳಿಕೆಗೆ ಸಹಾದೇವ! ಸತ್ಯಕ್ಕೆ ಹರಿಶ್ಚಂದ್ರ! ಚಿಲ್ವಿಗೆ ಮನ್ಮಥನಾದಂತಾ! ಕಂಡನಾಡಕೊಂ
- 7 ಡು! ಕೊಂಡನಾಡಕೊಡದ! ಮಂಡಲಕರ ಗಂಡನಾದಂತಾ! ಮಹೀಶೂರ ರತ್ನ ಸಿಹ್ಯಾಸನಾಧೀ
- 8 ಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ವಡೆಯರೈಯನವರು ಪೃಥ್ವಿಸಾಂ! ಬ್ರಾಹ್ಮಮಂ ಗೈಯ್ಯುತ್ತಿರಲು! ಯಿವರ
- 9 ಕಾರ್ಯಕರ್ತುವಾದ! ಕಳೆ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರ ಕಾರ್ಯ ಪ್ರವೀಣರಾದ
- 10 ಶಂಕರೈಯ್ಯನವರು ಕೊಯಂಬುತ್ತರು! ಅನೇಮರೆ ಗುರಿತನ ಪಾರುಪತ್ಯ ಸುಂಕಪೊಮ್ಮು
- 11 ದೇವಸ್ಥಾನ ಮೊದಲಾದ ಸಕಲಾಧಿಕಾರಲು ನಡೆಯುತ್ತಾ ಯಿರುವಲ್ಲಿ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 12 ೧೬೭೩ ಕರಿಯುಗೆ ೪೮೫೨ ನಂದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ತುಲಾಮಾಸ ೨೬ನೆ ತೇದಿ ಪಟ್ಟಿ
13. ಯೂ ಸೋಮವಾರ ಪುನರ್ವಸೂ ನಕ್ಷತ್ರ! ಶುಭನಾಮಯೋಗಲೂ ಕೂಡಿಯಿರುವ! ಯೀ ಶುಭ
14. ದಿನದಲ್ಲಿ ಕೊಯಂಬುತ್ತರ ಕೃಷ್ಣರಾಯ ಪೇರೆಯಲ್ಲೂ! ನಾಲ್ಕು ದಿಕ್ಕಿನ ಐವತ್ತಾರು ದೇಶದ

- 15 ಯಂಟು ಬಗೆ ಪಲರು ಪಟ್ಟಕಾರರು ಕೂಡಿ ಧರ್ಮಶಾಸನದ ಪಟ್ಟೆಯವ ಬರೆಸಿಕೊಟ್ಟ ಕ್ರಮ
 16 ವೆಂತೆಂದರೆ ಮೇಲುನೀಮೆ ನಂಜನಗೂಡಲನಲ್ಲಿ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮಿಯವರ ಗುಡಿಗೆ ದಕ್ಷಿ
 17. ಣ ಭಾಗದ ಕಲುಂಡಿನಿ ನದೀ ತಿರದಲ್ಲಿ ಶಂಕರೈಯ್ಯನವರ ಉಭಯವಾಗಿ ಮಾಡಿದ ಮರದ ಧ
 18 ಮ್ಮಕ್ಕೆ ಸಾರೋದ್ಧಾರವಾಗಿ ಅನಂಧಾನ ನಡೆದು ಬರೂರಿತಗೆ ನಾಲು ಮಗಮೆಯ ಉಂಟು ಮಾ
 19 ಡಿದ ವಿವರಾ ಪಾಲು ಕಾಡಪೇರೆ ಕೊಡುವಾಯಿಪೇರೆ ಕೊಲ್ಲಂಗೋಡುಪೇರೆ ನೆರ್ಜೆಪೇರೆ ವಂ
 20 ಣೂರ ಕಾಡಪೇರೆ ಕಬ್ಬಿನಪೇರೆ ಅಮೃತಮನಪೇರೆ ಗುಂಡ್ಲಪೇರೆ ಯೀ ಉಭಯ ಮಾ
 21 ಗೆಗಳಲ್ಲಿ ನಾಲು ವ್ಯಾಪಾರವ ನಡೆಸುವ ಜಲುಳಿ ನೂಲು ಅಡಕೆ ಹೊಗೆಸೂಪ್ಪು ಗಂಧದ ಕೊ
 22. ರಡು ಅರಗು ಜೀರಿಗತುಪ್ಪ ಕುಸುಬೆ ಅರಿಸಿನ ಮೆಣಸು ಶುಂರಿ ಪಲಸರಕು ಮೊದ
 23 ರಾದ ಹೋಗಿಬರುವ ನಿಜಹೇರು ಂಕ್ಕೆ ಕಂರಿರಾಯ ಗುಳಿಗೆ ಬೇಳೆ ಹಣಗೂ ಯಿದಲ್ಲದೆ ವೀಳ್ಯ
 24. ದೆಲೆ ಬೆಲ್ಲ ಉಪ್ಪು ಉದ್ದು ಮೊದಲಾದ ಮೂಲೆ ನಿಜಹೇರು ಂಕ್ಕೆ ಕಂರಿರಾಯ ವಿಳಾಸದ
 25 ಹಣಗು ಯೀ ಪ್ರಕಾರಕ್ಕೆ ಯೀ ಮಗಮೆಯನ್ನೂ ತೆಗೆದುಕೊಂಡು ಅನ ಸತ್ರದ ದರ್ಮ
 26 ಉ ಆಚೆಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ನಡೆವ ರೀತಿಗೆ ನಾಲು ಯಲ್ಲರೂ ಕೂಡಿ ಸನ್ಮತಿಸಿ ಬರೆಕೊಟ್ಟ
 27 ಧರ್ಮಶಾಸನದ ಪಟ್ಟೆಯು|| ಯೀ ಧರ್ಮವ ಪರಿಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಬಂದವರು
 28. ಅಷ್ಟೈಶ್ವರ್ಯ ಭೋಗ ಸಂಪನ್ನರಾಗಿ ಯಿರಲುಳವರು|| ಯೀ ಧರ್ಮಕ್ಕೆ ವಿಘ್ನವಾಗಿ
 29 ನಡೆದವರು ಗಂಗಾತೀರದಲ್ಲಿ ಬ್ರಂಹ್ಮಹತ್ಯ ಶಿಶುಹತ್ಯ ಸ್ತ್ರೀಹತ್ಯ ಅಶ್ವಹತ್ಯ
 30 ಗೋಹತ್ಯಾ ದಿಪಂಚಮಹಾಪಾತಕಕ್ಕೆ ಹೋಗಲುಳವರು|| ಯೀ ಧರ್ಮವ ಪರಿಪಾಲಿ
 31 ಸಿ ನಡೆಸುವಂತಾ ವರು ದೇವಪ್ರಸಾದ ಗುರುಪ್ರಸಾದ ಉಂಟಾಗಿ ಸುಖದಲ್ಲಿ ಯಿರಲು
 32 ಳವರು|| ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
 33 ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ಯೋನುಪಾಲನಂ
 34 ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ|| ||ಐನೂರು ಕುಡಿಪಾ
 35 ಟದ ವರ್ತಕರು ೨೪ ಮನೆ ತೆಲುಗೆ ಶೆಟ್ಟಿಗಳು ದೇವಾಂಗದ ಶೆಟ್ಟಿಗಳು|| ದೇಶದವರು
 36 ಬಣಜಿಗರು ೧೨ ಕುಡಿಪಾಟದ ವರ್ತಕರು ಪೆಡಸಿಂಧೂರವರು ಅಲ್ಲಿ ತೊರೆಯ
 37 ವರು|| ಮೈಶ್ಯಸಾಮಿಶೆಟ್ಟಿ ಮೊದಲಾದ ವರ್ತಕರು ಮುಂತಾದ ಸಕಲ ವರ್ತಕರ ವೊ
 38 ಪ್ಪಿತಾ|| ಶ್ರೀ|| ಯೀ ಪಟ್ಟೆಯವ ಬರೆದವ ಅನಂದಾಚಾರಿ||

ಶುಭಮಸ್ತು||

Translation

Lines 1—16

Srī Prasanna Nanjundēśvara-śvāmī is our support

Good fortune Be it well While the illustrious mahāmandalēśvara, an axe in cutting the tree, that is, the enemy's race, receiver of tribute from 56 rulers, obtainer of fame in 32 dharmas, illustrious king of kings, supreme lord of kings, a sun to kings, profound king (īśa-gambhīra), a terror to the minds of royal families, a Dharmarāya in forgiveness, a Bhīma in strength, an Arjuna in weapons, a Nakula for horses, a Sahadēva for understanding, a Hariścandra for truth, a Manmatha for beauty, capturer of countries seen but never yielding any kingdom conquered, champion over mandalīkas, lord of the jewelled throne of Mahīśūr, śrī Kṛṣṇarāja-vadeyaraṇyanavarū was ruling the earth.

While Śankarāya, skilled in the affairs of Dalavāyī (general) Dēvarājāya of Kaḷile, who was an agent for the affairs of the king, was looking after the duties of

qurritana, *pârupatya*, *sunka* (tolls), *pommu* (customs dues), *dêvasthâna* (temple management), etc, in Koyambutâtûr and Ânemale

In the year 1673 of Śâlivâhana era, and the Kali year 4852, the cyclic year Prajôtpatti, the month Tulâ, and *têdi* 26, sixth lunar day, Monday, with Punarvasu constellation, and auspicious yôga, on the auspicious day, the eight kinds of people, *palaru* and *pattakâraru* of the four quarters and 56 kingdoms assembled together and got this *patte* (roll) of dharmaśâsana executed as follows —

Lines 16—19.

In the upper country Nanjanagûdalû, to the south of the Nanjundêśvarasvâmi temple, for the charity of the maṭha set up both by Śankaraiya (and ourselves ?) on the bank of the Kaundinî river, we have granted *magamar* (dues paid on merchandise) in order that free feeding might be undertaken and carried on perpetually in the matt.

Lines 20—27.

In Pâlukâdapêthe, Koduvâyipêthe, Kollamgodupêthe, Neijêpêthe, Vannûiakâdapêthe, Kabbînapêthe, Amritammanapêthe and Gundlapêthe, in both the highways on the commodities we trade in, on cloth, yarn, arecanut, tobacco, sandal billets (*gandhada-koradu*), lac, cumin seed, ghee, safflower, turmeric, pepper, ginger and other miscellaneous goods which are carried from place to place, we all jointly agree to allow a *magamar* to be levied at the rate of 1 Kanthîrâya varaha, 1 hana and 1 bêle (one-eighth of a hana) for a package (*nija-hêru*) and on betel leaves, jaggery, salt and black gram, at the rate of 1 Kanthîrâya hana for each package, in order that from this *magamar* collected, the charity of free-feeding (*anna-satrada-dharma*) might be carried on for as long as the sun and moon endure and to that effect we have caused this roll of *dharma-śâsana* (charter of charity) to be written.

Lines 27—38

Those who protect this charity will live full of eight kinds of wealth and enjoyment. Those who obstruct this will be guilty of the five sins of killing Brahmans, infanticide, slaying of women, killing of horses and slaughter of cows, etc. Those who protect and carry on this charity will live in peace with the favour of the gods and gurus. Protecting of a charity is twice as meritorious as making a gift oneself. By seizing what is given to another, one's own gift is rendered fruitless. Between making a gift and protecting a gift already made, protecting is more meritorious than making the gift. By making a gift, one goes to Svarga and by protecting a gift, one goes to a region from which there is no fall.

Approved by 500 families of merchants, (Ainûru Kudîpâtada-vartakaru), 24 families of Têlugu Śettis, Śettis of Dêvânga Community, Dêśadavarû (indigenous traders?), Banajigas, 12 families of merchants (hanneradu kudîpâtada-vartakaru), Peḍa-sindhûravaru (merchants of Pedasindhûr), Allittoreyavarû (people of Allittore),

and Vaiśyasâmiśettis (merchant leaders of the Vaiśyas) and other traders Good
ortune, Ānandâchârî wrote this roll Well-being

Note

This grant engraved on a side of a single copper plate belongs to the reign of the Mysore king Immadi Krishnarâja Vadeyar and records the grant of *magamar* dues on merchandise by certain merchants of Pâlkâd, Gundlupâte, etc., for carrying on free feeding in a matt set up by Śankaraiya near the Śrīkanthêśvara temple at Nanjangûd This Śankaraiya was an agent under Dalavâyî Dêvarâjaiya, the famous general and minister of Krishnaraja Vadeyer II.

The record is dated Ś1673 Kali 4852 Prajôtpatti sam. Tulâmâsa 26 tēdi, 6th lunar day, Monday with Punarvasu constellation The date is regular for Monday 28th October 1751 A D (Kârtika ba 6) The titles used for the king are rather peculiar The usual imprecations are found at the end of the grant, so also the names of the different classes of merchants who formed the donors occur here

The engraver of the grant is named Ānandâchârî

A version of the grant in Tamil is given on the other side of this copper plate

29

At the village Sômahallî in the same hobli of Bêgûr, on a broken slab lying in
the stone matt of the Vīraśaiva priest Gangâdharasvâmi

Kannada language and characters.

ಆದೇ ಬೇಗೂರು ಹೋಬಳಿ ಸೋಮಹಳ್ಳಿ ಗಂಗಾಧರಸ್ವಾಮಿಯವರ ಶಿರಾಮರದಲ್ಲರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ

- 1 ಕಲ್ಲುಮಾಡಿದಾರಾಪೂ
- 2 ವ್ಯವಹಾರಿಬಿಟ್ಟಿದ್ದೆ ಖಂ
- 3 ಇದ ನಟಪನುಗಂಗೇಯ
- 4 ತಡಿಯಲಕವಿರೇಯ
- 5 ಕೊಂದಪಾಪದಿಕ್ಕೋಹನು

Note.

This record is very fragmentary, the greater part of the stone on which it is carved being broken and lost It seems to register the gift of a plot of wet land 500 [mannus?] in extent after setting up a stone śāsana to that effect. * Nothing is known either about the donor or the donee.

No date is given. The characters seem to belong to the 12th century A D. The usual imprecation against the violators of the grant is given at the end of the record.

At the village Chikkanâpuia, a hamlet of Agatagondanahalli, in the same
hobli of Bêgûr, on a stone lying in the deserted village site

Size 4'-6" × 6'

Kannada language and characters

ಅದೇ ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಅಗತಗೊಂಡನಹಳ್ಳಿ ಮಜರೆ ಚಿಕ್ಕಣಾಪುರದ ಪಾಳುಗ್ರಾಮ
ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4½' × 6'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಮೃದಯ ಶಾಲಿವಾಹನ ಶಕ
- 2 ವರುಸ ೧೪೦೪ನೆ ಸಂದ ಕಲಿವರುಷ ೪೫೮೨ದರ ಸಂದ ಇ ಸಂವತ್ಸರದ ಪಾಲ್ಗುನ ಶು ೧೮ ಶ್ರೀ
3. ಮಂನ್ಮಥ ದೇವಪ್ರೋತ್ತಮಂ ಶ್ರೀ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರ ದೇವರ ಶ್ರೀ ಚರಣ
4. ಶ್ರೀ ಮನ್ಮಥಾಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀ
- 5 ರ ನಂಜರಾಯ ಒಡೆಯರು ಶ್ರೀ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ
- 6 ವೀರೆ ದೇವರಿಗ ಮಂಗಳವಾರದ ನಯಿವೇದ್ಯಕೆ ಮಂಗಳವಾರ ೧ಕೆ ಅಯಿದು ಹಣವಿನ ಲೆಕದ
- 7 ಲಿ ವರುಷವೊಂದಕೆ ವಾರ ಅಯಿವತ್ತುನಾಲ್ಕಕೆ ಯಿಪ್ಪತ್ತುಏಳು ಹೊಂನಿನ ತೆರಕಣಾಂಬಿ
- 8 ಯ ನಾಡ ಕಾಡೆಗೊಂಡನ ಮಾದಹಳಿಯ ಕಾಲುವಳಿಯ ಚಿಕಂಜನ ಹಳಿಯನೂ ದಿವ್ಯ ಶ್ರೀ ಕಾ
9. ಯಕ್ಕಿ ಅರಮನೆಯ ಭಂಡಾರಕೆ ಸಲುವ ಪ್ರಮಾಣಿನ ಕುಳದ ೨೭ ಹೊಂನಿನ ಗ್ರಾಮವನೂ ಆ ತೆರ
10. ಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರದೇವರ ಶ್ರೀ ಚರಣಕ್ಕೆ ಸಮರ್ಪಿಸಿ ಸಿರಾಶಾಶನ ಕಲನೂಕ
- 11 ಡಿಸಿ ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಲಿಂಗಮುದ್ರೆ ಕಲನಡಿಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಗದ್ದೆ
12. ಬದ್ದಲು ಸುಂಕನುವರ್ಣಾದಾಯ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಿ ಸಿದ್ಧ ಸಾಧ್ಯ
13. ಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಸ್ಯ ಸರ್ವಸ್ವಾಮ್ಯಸಹವಾಗಿ
14. ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಯಾಗಿ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ
ವೀರಭದ್ರ
15. ದೇವರುಂಬಳಿಯಾಗಿ ಮಂಗಳವಾರದ ನಯಿವೇದ್ಯಕೆ ಸಲುವುದೆಂದು ಕೊಟ್ಟ ಸಿರಾಶಾಶನ|| ದಾನಪಾಲನೆಯೋ
- 16 ಮಥ್ಯೆ ದಾನಾಚ್ಛೇದ್ಯೋನುಪಾಲನಂ| ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛೃತಂ ಪದಂ
- 17 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತು ವಸುಂಧರಾ| ಷಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾ
18. ಂಜಾಯತೆ ಕ್ರಿಮಿ||

Note

This registers the gift of the village Chikamnanahalli, a hamlet of Kâcha-gaundana Mâdahalli and situated in the district of Terakanâmbinâd with an annual revenue of 27 hons by the mahâmandalêśvara Vira Nanjarâya Odeyar for the service of food-offerings to the god Virabhadra of Angadi (a line of shops ?) of the village Terakanâmbi.

The record is dated S 1404 Kali year 4582 Phâlguna śu 1. No cyclic year is given. Kali 4582 is the same as S 1403 expired or S 1404 current Taking this year the

details of the dating given correspond to 18th February 1482 A D. Vira Nanjarâya Odeyar, the donor in this record, was the chief of Ummattûr at this time. He seems to have made several grants to the temples at Terakanâmbi, a village in Gundlupet Taluk, at a distance of seven miles east of Gundlupet. (E C. IV Gundlupet 5 of S 1436, 6 of S 1426, etc)

The revenue of 27 vaiahas is directed in the record to be expended on the service of food-offering to the god Virabhadra at the rate of five hanas every Tuesday, 54 Tuesdays being taken as occurring every year. All the usual rights of possession of the village were granted and a stone marked with a linga was set up to mark the boundaries of the village. The usual imprecatory verses occur at the end of the grant.

SERINGAPATAM TALUK

31

At Mêlukôte, in the Hobli of Mêlukôte, on a boulder in the circumambulatory passage known as Kattalegavi, around the garbhagriha in the Yôga-Narasimha temple on the hill

Kannada language and characters

ಶ್ರೀರಂಗಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ ಬೆಟ್ಟದ ಮೇಲೆ
ಯೋಗಾನರಸಿಂಹ ಸ್ವಾಮಿಯ ಗುಡಿಯ ಗರ್ಭಗೃಹದ ಸುತ್ತಲಿರುವ ಕತ್ತಲೆ ಗವಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆ
ದಿರುವುದು

- 1 ಕರಣೀಕ ಗೋವಿಂದೈಯ್ಯನವ
- 2 ರ ಹೆಂಡಿರು ಹೊನಮರವರ ಸೇವೆ

Note

This short record states that Honnamma, wife of Karanika Gôvindaia, performed some service. Whether she built or repaired the garbhagriha or other portions of the temple of Yôga-Narasima cannot be determined. The characters seem to belong to the early part of the 19th century A D

YEDATORE TALUK.

32

At the village Mirle in the Hobli of Sâligrâma, on a slab in the ceiling of the navaranga-mantapa in the temple of Râmadêvaru

Kannada language and characters

ಯೆಡತೂರೆ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದ ಹೋಬಳಿ ಮಿರಲೆಗ್ರಾಮದ ರಾಮದೇವರ ಗುಡಿಯ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ
ಮೇಲ್ಕಾಪಣಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1
- 2 ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಅದಿವಾರದಲು ಶ್ರೀಮತ್ಪ

- 3 ರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರುಮಪ್ಪೆ ಸಿಂಗೇರಿಯ ಶ್ರೀ ನಾರಸಿಂಹ
 4 ಭಾರತಿ ಪೊಡೆಯರ ಸಿಷ್ಯರು ಭಾರತಿಪುರದ ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ ಶ್ರೀ
 5 ಮದನಾದಿಯಗ್ರಹಾರ ಶ್ರೀಮದುದ್ಭವ ಸರ್ವಜ್ಞಪುರವಾದ ವಿದ್ಯಾನಿಧಿ ದ
 6 ಕ್ಷಣ ವಾರಾಣಸಿಯಾದ ಹಂಪಾಪುರದ ಶ್ರೀಮದಶೇಷಮ
 7 ಹಾಜನಂಗಳು ಹಳ್ಳಿಹಿರಿಯೂರ ಗೆಲುದುಪ್ರಜೆಗಳೂ ಕೊಟ್ಟಕ್ರಯ ದಾ
 8 ನ ಪತ್ರದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಒರ ಮೊದಲಗಾಲುವೆಯತಾ
 9 . ಹತೆಂಟು ತಾಲು ಪೊಡದು ತೋಟದ ಮೇಲಣ ತೆಲುಯಿ
 10 . ಯಿದ್ದಲ್ಲಿ ನಂಮ್ಮಕಯಿಂದ ಧನವ ನಿಕ್ಕುವದಕ್ಕೆ ಗತಿಯಿಲ್ಲದೆಯಿದ್ದು
 11 ನೀಲು ನಂಮ ಪೂರಲು ಕಾವೇರಿಯ ತೀರದಲ್ಲು ಶ್ರೀನಾರಸಿಂಹ ಭಾ
 12 ರತಿ ವಡೆಯರ ಧರ್ಮ ನಿಮಿತ್ತವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗ[ಗಿ]ತ್ಸತ್ತ
 13 ವನ್ನು ಮಾಡಿಸಿ ಬ್ರಾಹ್ಮಣ ಭೋಜನವನು ಯಿಕ್ಕಿಸುಲುದಕ್ಕೆ ಕ್ರಯದಾನ ಧ
 14 ರ್ಮದ ಗ್ರಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ವೀಮೆಯ ವಿವರ ಗ್ರಹ ನಂಮ ಬ್ರಹ್ಮಪು
 15 ರದ ವಳಗೆ ಬಡಗಣವೀದಿಯವೊಳಗೆ ಕೃಷ್ಣಭಟ್ಟನಿಂ ಪಡುವಲು ಸೂರ್ಯ
 16 ವೀದಿಯಿಂ ಒಡಗಲು ಅತಿರಾತ್ರೆಯಾಜಿದೀಕ್ಷಿತರಿಂ ಮೂಡಲು ಶೂದ್ರಗೇ
 17 ರಿಯಿಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ವೀಮೆಯೊಳಗುಳ್ಳ ಮೂಡವಡುವಲು ಹೆಂನೇರಡು
 18 ಕಯಿ ನಿಪೇಶನಕ್ಕೆ ತತ್ಕಾಲೋಚಿತ ಕ್ರಯ ದ್ರವ್ಯ ವರಹಗೆ ೧೦ ಹತ್ತು ಹೊಂನು ಗ
 19 ದೆ ಪಡುವಣ ಪ್ರಥಮದಲು ಮೂಡಣ ಪ್ರಥಮದ ಸೋವಂಶ ಶ್ರೀಧರದೇವರಗ್ಗಗಳ ತೋ
 20 ಟದಿಂ ಪಡುವಲು ಪಡುವ ಗೋಡಿಯ ಅರಣಿಯಿಂ ಬಡಗಲು ಹರಿಭಟ್ಟರ ಗದ್ದೆಯಿಂ
 21 ಮೂಡಲು ವಿಜಯಾಪುರದ ಗಂಗಣಗಳ ಗದ್ದೆಯಿಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ವೀಮೆ
 22 ಯೊಳಗುಳ್ಳ ಗದ್ದೆಯ ಪ್ರಾಪ್ತಿ | ಗ್ರಾಮ ಖಂಡುಗೆ ವೊಂದಕಂ ಕ್ರಯ ವರಹ ಗ
 23 ದ್ಯಾಣ ೧೦ ಹತ್ತು ಹೊಂನಿನ ಮರ್ಯಾದೆಯಲಿ ಗದ್ದೆಗ್ರಾಮ ಹೆಂನೇರಡು ಖಂಡುಗೆ
 24 ಕ್ಕಂ ಕ್ರಯ ವರಹ ಗದ್ಯಾಣ ಗ ೧೨೦ ನೂಣಯಿಪ್ಪತ್ತು ಹೊಂನು ಬೆದಲೂ
 25 ಹೊಳಲು ಮೂಡಲು ನೂಣು ಬೆದಲನುಳಿದು ಪಡುವಲು ವಾಮನ ಮುದ್ರೆ
 26 ಯ ಕಲ್ಲನಟ ಚತುಸ್ವೀಮೆ ಯೊಳಗುಳ್ಳ ಬೆದ್ದಲು ಮೂನೂಣಕ್ಕಂ ಕಂಬನೂಣ
 27 ಅಯಿವತ್ತಕ್ಕಂ ಕ್ರಯ ವರಹಗೆ ೧೦ ಹತ್ತು ಹೊಂನು ಅಂತು ಗ್ರಹ ಗದ್ದೆ ಬೆ
 28 ದ್ದಲ ಕ್ರಯತತ್ಕಾಲೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತ ಉಭಯವಾದಿ ಸಂಪ್ರತಿಪ
 29 ನ್ನವಹ ಕ್ರಯದ್ರವ್ಯವರಹ ೧೪೦ ಅಕ್ಷಾರದಲು ನೂಣನಾಲ್ಪ
 30 ತ್ತು ಹೊಂನನೂ ಆದೀಕ್ಷಿತರ ಕಯಿಂದ ಮಹಾಜನಂಗಳು ಗೆಲುದುಪ್ರಜೆಗೆ
 31 ಳು ಹಾಗಚಿನ ಉಳಿಯದಂತೆ ಸಾಕಲ್ಯವಾಗಿ ಸಲಿಸಿಕೊಂಡವು ಯೀ ದ್ರವ್ಯಕ್ಕೆ
 32 ಯಿದೇ ಕ್ರಯ ನೆನಪಾಗಿ ಸಲುಲುದು ನೀಲು ಕೊಟ್ಟ ಕ್ರಯದ ಹೊಂನನೂ
 33 ನಂಮ ಕಟ್ಟಿಕಾಲುವೆಗೆ ಯಿಕ್ಕಿದವಾಗಿ ಯಿಗದ್ದೆಬೆದ್ದಲು ಗ್ರಹವನೂ
 34 . ನು ಬಿಟ್ಟು ಏನುಳ್ಳದನೂ ನಾಲು ಊರಾಗಿಹಡೆದು ನಷ್ಟಿಕೊಂ
 35 ನು ತೆತ್ತು ಶ್ರೀನಾರಸಿಂಹಭಾರತಿ ಪೊಡೆಯರ ಶಿಷ್ಯರು ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ
 36 ಅಮೋಹಾಜನಂಗಳು ಗೆಲುದು ಪ್ರಜೆಗಳು ಸರ್ವಾನುಮತ್ಯವಾ
 37 ಗಿ ಯೀ ಗ್ರಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ವೀಮೆಗೂ ವಾಮನ ಮುದ್ರೆ
 38 ಯ ಕಲ್ಲನೂ ನಟ್ಟು ಕೊಟ್ಟಿವಾಗಿ ಶ್ರೀನಾರಸಿಂಹಭಾರತಿಪೊಡೆ
 39 ಯರ ಧರ್ಮತ್ಸತ್ರೂ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆ
 40 ಸಿ ಬಹಲು ಯೀ ಗ್ರಹ ಗದ್ದೆ ಬೆದ್ದಲಿಗೆ ನಾಲು ಯೀ ಕ್ರಯವನು ಕೊಂಡು ಕೊ
 41 ಟ್ತಿವಾಗಿ ಯೀ ಅರ್ಧಕ್ಕೆ ನಂಮ ಊರ ಲಕ್ಷಮಿನಾಥದೇವರಮುಂದೆ ಗ್ರಮ ಮಧ್ಯ
 42 ದಲು ಪತ್ರಶಾಸನದ ಪ್ರತಿಯಲೂ ಶಿರಾಶಾಸನವನೂ ಬರಸಿ ನಟ್ಟುಕೊಟ್ಟೆ

43. ಉ ಯೀ ಮರಿಯಾದೆಗೆ ತಪ್ಪದೆ ನಡಸುವ ಹಾಗೆ ಸಾಲುಗಾವೆಯ ಮಹಾಜ
44. ನಂಗಳನೂ ಮಿರ್ಲೆಯ ಮಹಾಜನಂಗಳನೂ ಮುಬ್ಬಳೀಶ್ವರದೇವರ ಬೆಟ್ಟದ ಗಣಾ
45. ಚಾರಿಚಾಮಯದೇವನೂ ಸಮೆಯಕುವಾರ ಕೊಜುಗಳ ಮಾಯನಾಯ್ಕ
46. ನನೂ ಈ ಯೆರಡು ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳನೂ ಯೆರಡು ಸಮೆಯದ
47. ವರನೂ ಹೊಣೆಯ ಕೊಟ್ಟವಾಗಿ ಯೀ ಧರ್ಮವು ತಪ್ಪದಹಾಗೆ ಯೀ ಹೊಣೆಕಾ
48. ಈರ ವಶದಲೂ ಪತ್ರಶಾಸನ ಪ್ರತಿಯಲೂ ಶಿರಾಶಾಸನವನೂ ಬರೆಸಿ ಮಿರ್ಲೆ
49. ಯ ಶ್ರೀನಾರಸಿಂಹದೇವರ ಮುಂದೆ ನಟ್ಟುಕೊಟ್ಟೆಲು ಯೀ ಗ್ರಹ ಗದ್ದೆ ಬೆದ್ದ
50. ಲ ಚತ್ತುಸೀಮೆಯಲು ಉಳ ಅಕ್ಷೀಣ ಆಗಾಮಿನಿಧಿಕ್ಷೇಪ ಜಪಾಶಾ
51. ಣ ಸಿದನಾಥ್ಯ ಅಷ್ಟಭೂಗತೇಜಸ್ವಾಮ್ಯುಲುಸಲುಸುದುಯೆಂದು ಶ್ರೀನಾರ
52. ಂಹ್ಯ ಭಾರತಿ ವೊಡೆಯರ ಧರ್ಮದ ತ್ವತ್ರಲು ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿ
53. ಯಾಗಿ ನಡಸುವ ಹಾಗೆ ಆ ದೀಕ್ಷಿತರಿಗೆ ಆ ಮಹಾಜನಂಗಳು ಗಲಡು ಪ್ರ
54. ಜೆಗಳೂ ಸರ್ವಾನು ಮತ್ಯವಾಗಿ ತಮ ಸ್ವರುಚಿಯಿಂದ ಕಿರಣ್ಯೋದಕ ದಾನ ಧಾ
55. ರಾಪೂರ್ವಕವಾಗಿ ವೊಡಂಬಟ್ಟುಕೊಟ್ಟ ಕ್ರಯದಾನಪತ್ರ ಯೀ ದಂಮ್ಮ
56. ಕೆ ಆರು ತಪಿದವರು ಶ್ರೀ ಕಾಸೀಕ್ಷೇತ್ರದಲು ಮಣಿಕರ್ಣಿಕೆಯ ತೀರದಲು
57. ಸೂರ್ಯಗ್ರಹಣ ಅದ್ವೈತದಯ ಕಾಲದಲು ಕವಿಲೆಯ ವಧಿಸಿದ ವಾಪದ
58. ಉ ಹೋಹರು ಬ್ರಹ್ಮಹತ್ಯವ ಮಾಡಿದ ಪಾಪದಲು ಹೋಹರೂ ಸ್ವದ

Translation

In the year the month Mārgaśīra on Sunday

To Chikka-Dikshitar of Bhāratipura, disciple of the patamahamsa-parivrāja-kāchārya Nārasimha Bhāratī Vodeyar of Singērī — The mahājānas of Hampāpura which is the same as the eternal agrahāra Udbhava-Sarvajnapura *alias* Vidyānidhi Dakshina Vārānasī and the *gaudu prajes* of Halli Hiriyūr gave the following charter of sale —

As the first channel of our village was breached in 8 or 10 places above the garden? and as we were unable to afford funds to effect necessary repairs we have sold you for the purpose a house, rice lands and dry lands situated within the four boundaries specified in order that you might use them for a choultry to be set up in our village, on the banks the Kāvērī to feed Brahmins for the merit of Nārasimhabhāratī Vadeyar [of Singērī].

The house sold measures twelve spans (kai) east to west, is situated in our Brahmapura (Brahman settlement) in the north street, within the four boundaries, *viz.*, to the west of Krishnabhatta's (house), to the north of *sūryavidī* (lit sun-street, the main street in a village running east-west) to the east of Atirātre-yājī Dikshitar's (house) and to the south of the Śūdra quarters and for this house the sale price fixed according to the market conditions at the time (*tat-kālôchita-kraya-dravya*) is 10 hons

The wet land given is situated in the western quarter (*paduvana-prathamadalu*), to the west of Sôvanna Śrīdharadêva's garden in the eastern quarters (*mûdana-prathama*), to the north of the arani (?) of western weir, to the east of Haribhatta's

wet field and south of Vijeyâpura Ganganna's wet lands. The price (*prâpti*) of the wet land situated within the above four boundaries amounts to 120 varahas for wet lands of the sowing capacity of 12 khandugas at the rate of 10 varahas for wet land of the sowing capacity of 1 khanduga measured locally. The dry lands given consist of 150 *kambas* (poles) or 300 (measures of) *beddalu* (dry land) situated within the four boundaries marked with a stone having Vâmana's effigy and situated in Holalu (?) leaving out 100 *beddalu* (measures of dry land) in the east and are sold for 10 hons. All together for the house, wet lands and dry lands, we the *mahâjanas* and *gaudu prajes* have received from the said Dîkshitar, 140 hons as the price fixed in accordance with the market conditions at the time (*tat-kâlô-chita*) by arbitrators (*madhyastas*) and accepted by both parties (the seller and the purchaser). This amount is in full settlement of the sale transaction.

As the sale price given by you has been invested by us over embankments and channels, we the said *mahâjanas* and *gaudu prajes*, have given away the said wet lands, dry lands and house and retained the rest of the lands, etc., of the village after paying compensation (*nashiti*). We have unanimously got stones bearing the effigy of Vâmana set up in the four boundaries of the said house, lands dry and wet, and made them over to Chikka Dîkshitar, disciple of Nârasimha-Bhârati-Vodeyar. We also agree to carry on the dharma-satra of Nârasimha-Bhârati for ever free of encumbrances. As we have received the price of the said house, wet and dry lands, we have caused a stone charter to be engraved and set up in the middle of the village in front of Lakshminâtha dēvaru of our village containing an inscription, which is a copy of the document of sale. In order that this might be observed without failure, we have given as sureties the *mahâjanas* of Sâlugâve and of Mirle and Châmayadēva, *ganâchârî* (chief of Śaiva priests) of Marbbalêśvara-dēvara-betta and the *samaya-kumâra* (lit son of religion usually applied to the community of sâtânis) Koregala Mâyanâyaka, the *mahâjanas* of the two *agrahâras* and the followers of both the religions? (*yeradu-samayadavar*). To provide for the continuance of the dharma, we got written a stone *śâsana* containing a copy of the sale-deed and setting it up before the god Nârasimhadēvar of Mirle, placed it under the control of the above sureties. All the imperishables, future values, treasure on the surface or buried underground, water springs, minerals, present rights, possibilities—all the eight rights of enjoyment and possession will belong to the said Dîkshitar and the *dharma-satra* (free boarding house for Brahmans) of Nârasimhabhârati Vodeyar will be continued to last as long as the moon and stars endure. To this effect the said *mahâjanas* and *gaudu prajes* have unanimously and willingly granted this sale-charter to the said Dîkshitar with pouring of water on gold. He who violates this grant will incur the sin of killing tawny cows in Kâsi-kshêtra, on the banks of Manikarnike during solar eclipse and Ardhôdaya. He will also incur the sin of killing Brahmans.

Note.

The slab on which this record is engraved is fitted into the ceiling of a temple and thus not only is its decipherment tiresome but also the first two lines are practically lost in the mortar pointing. Thus the date given in lines 1 and 2 is mostly illegible, the only details of dating that are clear being the month Mārgasira and the week day Sunday.

The epigraph records the grant of a house and some lands dry and wet for value received by the mahājanas of the village Hampāpura, and the gaudu prajes of the village Halli Hiriyūr to Chikka-dīkshita of Bhāratipura, disciple of Nārasimha-bhāratī Voḍeyar, guru of the Śringēri Matt. The house and lands granted were intended to provide accommodation for and to meet the expenses of maintaining a free feeding-house for Brahmins in the village (Hampāpur) on the banks of the Kāvēri set up for the merit of Nārasimha-bhāratī. A sum of 10 hons was assigned for the house and 120 hons for the wet lands of the sowing capacity of 12 khandugas and 10 hons for the dry lands measuring 120 *lambas* (poles). All together 140 varahas were paid as the purchase money for the estate bought by Chikka-dīkshita and this amount was utilised by the said mahājanas and gaudu prajes for repairing the dams and channels of the river Kāvēri belonging to their village which they could not undertake previously for want of funds. The boundaries of the house and lands are next given.

It is further stated that a *śilā-śasana* or stone charter was set up giving the details of the grant in the centre of the village of the donors (Hampāpura) in front of the Lakshminātha temple. Another copy of this charter is stated to have been set up in front of the Nārasimha temple at Mirle for the sureties of this grant who are stated to be the mahājanas of Sālugāve and of Mirle and Chāmadēva, the *ganāchār* (preceptor of the gana, or the chief priest of Viraśaiva community) on the Marbbalēsvara-dēvara-betta (same as the Chāmundi hill, near Mysore where a temple of Mahābalēsvara is found in proximity to the Chāmundi temple) and the *sameya-kumāra* Koregala Māyanāyaka and the mahājanas of the two agrahāras and the people of the two *sameyas*. It is difficult to explain the exact significance of the word *sameya* and *sameya-kumāra* used here. *Sameya* usually means sect, or religion or community. The two *sameyas* here may probably be the Viraśaiva sect and the Brahman sect. *Sameya-rāya* is the name given to a caste known as the Sātānis, a branch of the Vaishnavas. Māyanāyaka may have been the head of the Sātānis of the place at the time. The usual rights and powers of possession of the property granted were also conferred on Chikka-dīkshita.

An imprecation is given that the violators of the grant will incur the sin of killing cows and Brahmins in Kāśī, on the bank of Manikarnika at the time of solar eclipse and Ardhodaya-kāla. For Ardhodaya see M. A. R. 1931, p. 154. Of the villages named in the grant, Hampāpur is the name of a railway station in Yedatore Taluk,

a few miles from Mirle It is called Udbhava-sarvajnapura and Vidyānidhi Dakshina-Vāranāsi Halli Hiriyūr seems to have been a hamlet of Hampāpura or a village close to Hampāpura It is not now found. Sālugāve is the same as Sālagrāma, a village about 4 miles from Mirle. Bhāratipura to which the donee Chikkadikshita belonged is probably the village of that name near Tīrthahalli in Tirthahalli Taluk, Shimoga District

No date is given The characters seem to belong to the 15th century and Narasimhabhārati named herein may be the Narasimhabhārati, guru of the Śringēri Matt (c 1464-1479)

SHIMOGA DISTRICT

SHIMOGA TALUK

33

In the town of Shimoga, in the hobli of Shimoga, on a 1st vīragal lying by the roadside, opposite the Railway Station.

Size 4' × 3'

Kannada language and characters

ಶಿವಮೊಗ್ಗ ತಾ| ಶಿವಮೊಗ್ಗ ಚೌನ್ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕರ್ ಉತ್ತರ ದಿಕ್ಕಿನ ರಸ್ತೆ ಬಳಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಕನ್ನರದೇವ ಪ್ರಧಿ ರಾಜ್ಯಗೈಯ್ಯತ್ತಿರೆ ಪೆಮ್ಮಾರಡಿ
- 2 ಬೂತುಗಂ ಗಂಗೇವಾಡಿಯನರಸುಗೈಯ್ಯ ಬೂತಯ್ಯನ

II. ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 3 ಮಾದಯ್ಯ ಸಿಂಗೇಯರ ಮಾದಯ್ಯ ಗಾವುಣ್ಣುಗೈಯ್ಯ ಮ
- 4 ಣ್ಣರೇಸಾಯರ ನಾಡ ತುಲುಗೊಳರ್ ತೆರಳ್ಳುನತ್ತಂ ಮುಳ್ಳುಗೆಣ್

Note

This is a small vīragal inscription The slab containing the inscription was standing on a side of the road to the railway station near the Tirupallayya's Circle but has now fallen and is lying by the road side The area in which the vīragals lie belonged to the village Navile situated nearby but is now included in the Shimoga town

The record is not dated and belongs to the reign of Kannaradēva. The characters seem to belong to 10th century A D and very probably this Kannaradēva is the same as the Rāshtrakūta king, Kannara III, called also Krishna (939-968 A.D.)

The record states that while Kannaradēva was ruling the earth, and Permādi Būtuga was ruling Gangevādi and while Būtayyana Mādayya and Singeyara

Mâdaiya were looking after the office of gāvundu, somebody whose name is lost and who was a native of Mullugere went to the rescue of cattle in Mandale-sâyira-nâd which had been captured and died fighting

Permâdi Bûtuga, ruler of Gangevâdi, is evidently the same as the Ganga King Bûtuga *circa* 938-953 A.D who was a contemporary of and related to Kannara III. The province of Mandale Sâyira or Mandalnâd is often referred to in inscriptions (E.C. VII Shimoga 10, 24, etc) Mandal called Mandalitîrtha is a village in the Shimoga Taluk, near the Shimoga town. The rule of the Gangas in these parts is also attested to by other inscriptions (E C VII Shimoga 24 of c 970, 96 of c 915, etc)

Mullugere or Mullukere is a village in the Holehonnur hobli of Shimoga Taluk

34

On a 2nd viragal at the same place in the Shimoga Town

Size 4' × 3'

Kannada language and characters.

ಶಿವಮೊಗ್ಗ ಚೌನ್ ಶಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕಲ್ಲಿಗೆ ಉತ್ತರ ರಸ್ತೆಗೆ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ೨ನೆಯ ವೀರಗಲ್ಲು.

೧ ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಣ್ಣರ ದೇವ ಪ್ರಧುವಿರಾಜ್ಯಂಗೆವುತ್ತಿರೆ ಪೆಮ್ಮಾಡಿ ಬೂತುಗಂಗಂಗ

2. ವಾಡಿಯ , ತ್ತಿರೆ ಬೂತರಸದಾಜಿಯ

೨ ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

3 . ಗಾವುಣ್ಣುಗೆಯುತ್ತಿರೆ

4 ಮುಳ್ಳುಗೆಣಿ ತುಱುಗೂಳರ್ ಸತ್ತೊನ್ನ

Note

The characters of this inscription are much worn out and not clearly legible. It seems to be similar to the previous number (33) and names Kannaradêva as ruling the earth and Bûtuga as ruler of Gangevâdi. Some warrior seems to have fought during the raid of Bûtarasa (same as Bûtuga) in protecting the cows of the village Mullugere No date is given The characters are similar to those of the previous number and this record may also belong to the middle of the 10th century

35

CHANNAGIRI TALUK.

At the village Hireuda in the hobli of Channagiri, on a slab in a field to the north of the village.

Size 3' × 1'—6".

Kannada language and characters.

ಚನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹಿರೇಉಡಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಉಬ್ರಾಣಿ ಹಾಲಪ್ಪನ
ಸರ್ವೆ ನಂ. ೧೫ರಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 1½'

1	ಶ್ರೀ ಮತು ಜಗದೇಕಮಲ್ಲ ದೇವರ ರಾಜ್ಯಂ
2
3.	
4
5
6 ವ್ಯ
7 ರಾವನ್ನ
8	ನ ತನಮಸ್ತಸವ
9 ಪುತ್ರಪ
10. ಬಟರವಪ್ಪಿ
11	ತ ಗೆ
12 ಕಳನಿ
13 ಪು
14	ಯರದ ೧
15	ಗಲು ನ ಸಿವಲಯ
16	.

Note.

This inscription is full of lacunæ, the letters being quite worn out and illegible. It seems to record the gift of a wet land for a Siva temple, apparently of the village Hireuda in the reign of the Western Châlukya king Jagadêkamalla. The characters appear to belong to 11th century and Jagadêkamalla of this record it probably identical with Jayasimha Jagadêkamalla I (1018-1042).

36

At the deserted village Mangenahalli in the same hobli of Channagiri, on a stone standing near a water course to the east.

Size 2'—6" × 1'

Kannada language and characters

ಅದೇ ಹೋಬಳಿ ಬೇಚಿರಾಕ ಮಂಗೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹಳ್ಳದ ಪಕ್ಕದಲ್ಲಿ

ಪ್ರಮಾಣ 2'—6" × 1'

1	ನರಿಗಾಂಡಗೌ
2	ಉಡ ಕೂಟೂ
3	ಮಿಥಾಮ್

Note

This records the gift of the land adjoining by Narigaunda, apparently for services in a Śiva temple at a short distance from the stone. No date is given nor is any king named. The characters seem to belong to the 17th century.

37

At the village Santebennûr in the hobli of Santebennûr, on a vîragal standing in the garden of Uppâra Durgappa

Size 2' × 3'

Kannada language and characters

ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಉಪ್ಪಾರ ದುರ್ಗಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ವಿರಕಲ್ಲು

1. ಬೆನ್ನೂರು ಮಲ್ಲಿ ಗೊಂಡನ ಮಗ
2. ಸುಬಪ್ಪ ಮಾಡಿದ ದಾನ
3. ಸಿರನೂರಹನು
4. ಮಪ್ಪನ ಮಗ ಮಾರಪ್ಪ

Note

This inscription is carved on a vîragal which contains the figure of a warrior on horseback holding a long spear in his right hand. Behind him a servant holds up an umbrella. His horse is trampling over the dead body of a warrior and a warrior is standing in front.

The record gives the name (probably of the warrior of high rank depicted in the vîragal) Mârappa, son of Hanumappa of Siranûr. A person named Subappa, son of Malligonda of Bennûr, is said to have made a gift apparently of the vîragal. Bennûr is the same as Santebennûr.

The characters appear to be of the 14th century.

38

At the village Hirekôgilûr in the hobli of Santebennûr, on a stone standing near the fence of the threshing-floor belonging to Kôte Siddappa

Size 2'—6" × 1'—6"

Kannada language and characters

ಅದೇ ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಕೋಟೆ ಸಿದ್ಧಪ್ಪನ ಕಣದ ಬೇಲವತ್ತಿನಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2½' × 1½'

1. ಶ್ರೀ ಗುರು ಬಸವಲಿಂಗ
2. ಸುತಿ ಗಾವಿಮಹಂತರ [ಪಾ]
3. ದವೆಗತಿ ಬುಕ್ಕನ ವಿರಯರಿ
4. ಲಿಗೆ ಬಂದು ಬಿನ್ನಹಂಮಾ [ಡಿ]

- 5 ಯಿ ಮುಟಕೆನು ಸ್ವಾಸ್ತಿಯೆನುಂ
6. ದರೆ ಅಯಿದು ದಂಡಿಗೆ ಹಳಿಗೆ ಉಡತ
- 7 ಗ ಉಡಗೆ ಉಡರ ಬಿರಯ್ಯ ಅಧಿಕವಾದೆ
8. ಪೂಳಿಗದ ಧರ್ಮ || ಅಧಿಕವಾದ ಮಹ
9. ನಾಲ್ಕು ಮುಟದೆ ದೇವರಾಯವರು ಪೊ [ಪಿ]
- 10 ದು ಯಿದಕೆ ವಿರ ಮಾಹೇಶ್ವರುಗಳು
- 11 ಬರೆಬಾಯೊಳಗೆ ಮೆಟ್ಟಿಸುವೆನು

Note.

This record seems to belong to the 18th century from the nature of its characters and is full of mistakes

The meaning of the record is not very clear. It begins with the praise of Guru Basavalinga and the *mahantaru* (head of a Virāṣaiva Matt) of Sutigāvi. A Virāṣaiva matt is believed to have stood near the place where the slab is now standing and Sutigāvi was probably its name and Guru Basavalinga was the officiating head of the Matt at the time of the record, though it is possible to interpret Basavalinga as the name of a god

The record next states that one Bukkana Virāya went to the place and respectfully asked what *svāste* (landed estate) the Matt owned. The answer given is not very clear. It seems to mean 5 villages given for *dandige* (maintenance of a litter) and that Gaudara Bīraya (probably the same as Bukkana Virāya) and the 4 heads of matts (*adhikavāda maha-nātku-matada-dēvaru*) in the neighbourhood guaranteed the same

It was also stipulated that the lay priests (Virā Māhēs'varugalu) should not interfere with the Matt and an imprecation was laid against such interference.

39

At the village Hirekōgūlūr in the hobli of Santebennūr, on the 3rd viragal
to the south of the Īśvara temple

Size 3'—6" × 2'—6"

Kannada language and characters.

ಅದೇ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಕಡೆ
ಇರುವ ೩ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩½' × 2½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವರಾಯ ನಾರಾಯಣಂ ಭುಜಬಳ ಪೌಠ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವಿರರಾ
2. ಮದೇವ ವಿಜಯರಾಜ್ಯೋದಯ ೧೪ನೆಯ ಚಿತ್ರ ಭಾನು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೫ ಆ ಶ್ರೀಮನ್ಮಹಾಮಂ
- 3 ದಳೇಶ್ವರ ಸಕಲ ಸೈನ್ಯಾಧಿಪತಿ ಕಂನರ ದೇವನು ಮುಂಮಡಿಸಿಂಗಿಯ ನಾಯಕನ ಮೇಲೆ ದೊರವಡಿಗೆ
- 4 ನಡದು ಕಾದಿದಲ್ಲ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ರಾಯದಂಡ ನಾಥ ಪೇಸಣಹನ್ನ ಶರಣಾಗ

5. ತವಜ್ರ ಪಂಜರಂ ಕೂಚರ್ಮ ಮಗ ವಣದೇವರ್ಮರು ಕಾದಿಹಲವಾಳು ಕುದುರೆಯಂ ಕೊಂ
- 6 ದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನದೆಂತೆಂದಡೆ || ಸೆಣಸುವವಯಿರಿಗಳಂ ತಾನೆಣಿಸದೆ ಕೊಂದಾತ
7. ನೀತನಂಜನೆ ಪುತ್ರಂಗೆಣಿ ಎನಿಸಿ ಕಾದಿದಂ ಸನ್ಮದದಿಂದಂ ಕೂಚರಾಜನಣುಗಂ ವಣಗಂ || ಯಾ
8. ದವರಾಯರ ರಾಮಂಗಾಳಾದಂ ಕೂಚರಾಜನ ಪ್ರಿಯಪುತ್ರಂ ಪೇಸಣಿಹನುಮಂ ಶ್ರೀ
9. ವಣ ದೇವರಸಂ ಕಾದಿ ಮೈರಿ ಬಲವಂ ಕೊಂದನೂ || ಮುಮ್ಮಡಿ ಸಿಂಗನದಳಮುಂ ಪುಂಮಡಿ
10. ಯಂಮಡಿ ಕಾದಿದ ಪ್ರತಿಮಂ ತಾಂ ಸಂಗರಧೀರಂ ಕೂಚನಪೆಮ್ಮೆಗ ವಣ ದೇವನೆಂದು ಪುಂ
11. ಗಳ್ಳುದು ಲೋಕಂ || ಯಾದವರ ಮನೆಯ ನಾಯಕ ರಾಹಾಯೆನೆ ನೆಗಳ್ಳಮೈರಿಮುಂ
- 12 ಮಡಿಸಿಂಗಂ ಗೋಹರಿಸಾಹರಿಯಾಗಿರೆ ಕಾದಿದ ಮೂಲೋಕವಣಿಯ ಜಿನರೊಳು ಸಂದಂ || ಮಂಗಳ
ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

Transliteration

- 1 svasti sūmatu Yādavarāya-Nārāyanam Bhujabala-praudha-pratapa-
chakravartti śrī vīra-Rā-
- 2 madēva-vijayaśāstryōdaye 14 neya Chitrabhānu-samvatsarada Chaitra su 15
Ā śrīman mahāmam-
3. dalēsvaia sakala-sainyādhipati Kannaradēvaṇṇ Mummadi Singeya Nāya-
kanamēle Doravadige
4. nadaḍu kādīdalli śrīman mahāpiadhānam iāyadamdanātha pēsana-
Hanma śaranāga—
- 5 ta-vajrapanjaram Kūcharsara maga Vanadēvaṇṇ kādī halavālu kudure-
yam kom—
- 6 du suralōka-prāptanādan adentemḍade || senasuva vayirigalam tām enisade
komḍāta—
7. nītan Amjaneputramgene enisi kādīdam sanmudadindam Kūcharājan-anu-
gam Vanagam || Yā—
- 8 davarāyara Rāmamgālādam Kūcharājana priya-putram pēsani-Hanuman
śrī
9. Vanadēvarasam kādī vairi-balavam komdanū | Mummadi Singana dalamam
vamṇmadi—
- 10 yam mādi kādīdapratimam tām sangaiadhīram Kūchara perṇuaga
Vanadēvanemdu po-
11. galvuḍu lōkam || Yādavaia maneya nāyakar āhā yene negalḍa vairi Mum-
12 madi Singam gōhari-sāharīyāgīre kādīda Mūlōkavarīye Jinarōḷu sandam ||
mamgala mahā śrī śrī śrī

Translation.

Be it well During the 14th year of the victorious rule of Yādava-Nārāyana, bhujabala praudha-pratāpa-chakravartti śrī Vira Rāmadēva —in the year Chitra-
bhānu, on Sunday 15th lunar day of the bright half of Chaitra —

While the mahāmandalēśvara, the general of all forces (sakala-sainyadhīpati) Kannaradēva marched against Mummadi Singeya Nāyaka to Doravaḍi and fought —

the mahâpradhâna, a Hanuma in crushing the royal generals (râyadandanâtha), an adamantine cage to refugees, Vanadêvarasa, son of Kûcharasa fought and killing several soldiers and hoises went to the region of gods as described below —

Regardless of the enemies fighting with him, Vanaga, son of Kûcharâja, killed them and fought with zeal as if he was the son of Anjane (Hanûmân). This Hanuma in battle, Vanadêvarasa, beloved son of Kûcharasa, became the servant of Râma, the king of the Yâdavas, fought and killed enemy troops. The world praises Vanadêva, great son of Kûcha, as the unrivalled hero in battle who fought and broke down the army of Mummadi Singa (ommadiyam mâdi) as if it was one person. The house lords (maneya-nâyakar) of the Yâdavas saying âhâ . (praising and wondering), the powerful enemy Mummadi Singa feeling quite exhausted (gôharisâharîyâgire, or ôharisâharîyâgire),¹ the three worlds beholding, Vanadêva joined the Jinas.—Good Fortune —prosperity —

Note

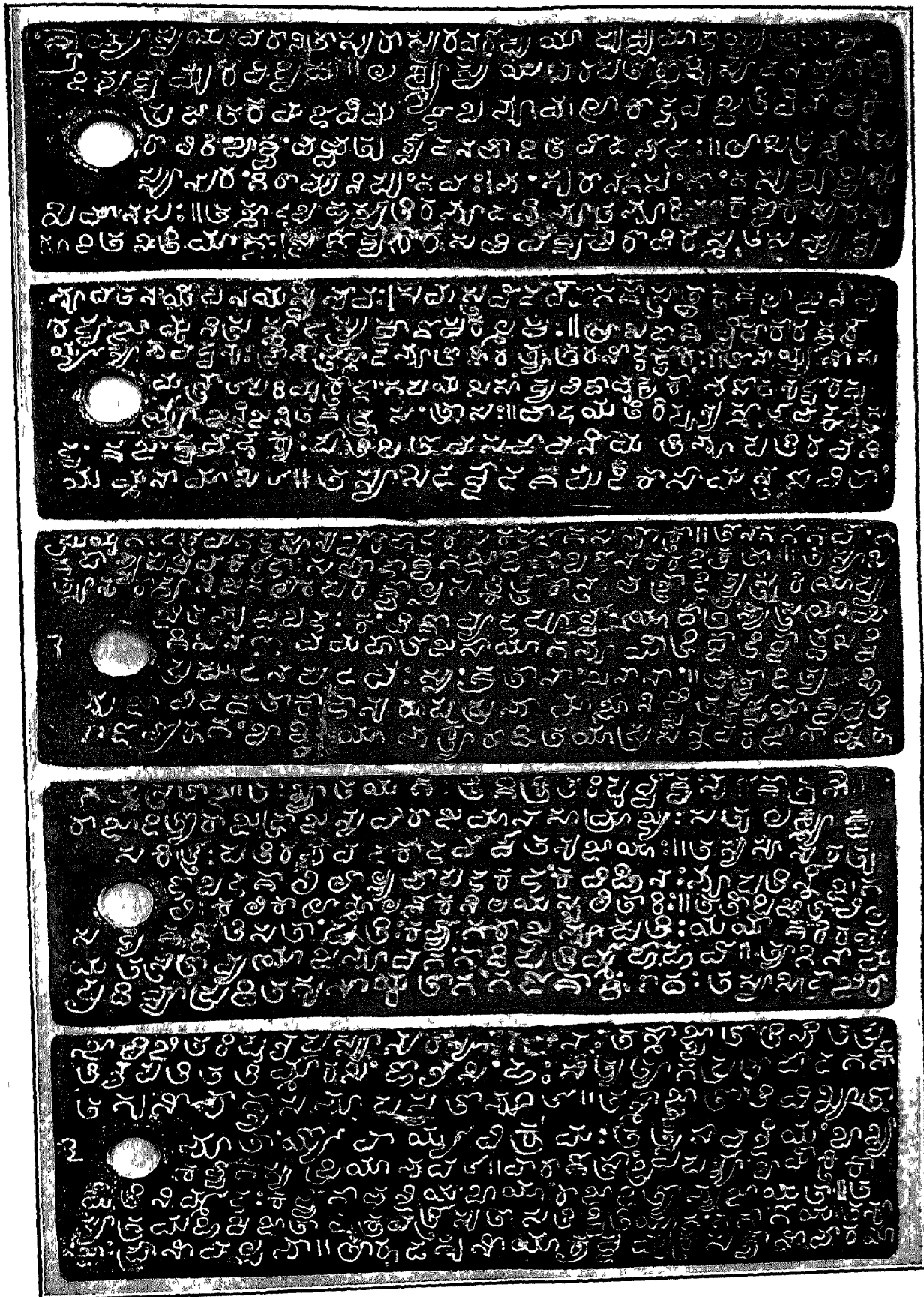
This describes the exploits of a general named Vanadêvarasa, son of Kûcharasa, general and minister of the Yâdava king Vîra Râmadêva (1271-1309) during the expedition of mâhamandalêśvara Kannaradêva on Doravadi against Mummadi Singeya Nâyaka. No Śaka year is given in the record, the date being given as the 14th year of the reign of Râmadêva and Chitrabhânu sam Chaitra śu 15 Bhâ. The only year Chitrabhânu during the reign of Râmadêva is Ś 1204 or A D 1282 and taking this year the date would coincide with 25th March 1282, a Wednesday and not Sunday as stated in the record. We have another record in the same taluk of his 14th year Chitrabhânu (E C VII Channagiri Taluk, 23) dated Chitrabhânu Bhâ ba 10 Âdi corresponding to Sunday 27th September 1282, taking the Tamil month corresponding to Bhâdrapada. For the present record also if we take the next year Svabhânu, the week day agrees with the tithi, Chaitra śu 15 corresponding to Sunday 14th March 1283 A D. This year 1282 or 1283 A D would be the 12th year of the reign of Râmachandra taking 1271-72 as the first year of his reign. (See p 529, Fleet's *Dynasties of the Kanarese Districts, Bombay Gazetteer*, Vol. I, Part II) But there are instances not in agreement with this (see Channagiri Taluk, 23 and p. 529 *ibid*).

The general Kannaradêva referred to herein is probably identical with Krishnadêva, who is spoken of as governing the whole of the Konkan in A D. 1289 in the reign of Râmachandradêva (*ibid* p 530).

Mummaḍi Singeya Nâyaka is spoken of as a general against whom mahâ-pradhâna Chaudarasa is said to have fought in the reign of Râmachandra of Sêvuna

¹ The meaning of this phrase Gohari Sâharîyâgire or Ôharisâharîyâgire is not known. Probably it means extreme fatigue or exhaustion

COPPER-PLATE GRANT OF THE CHALUKYA KING RAJADITYA



(No 40—p 117)

dynasty in another viragal (E C VII Channagiri 24) near the present record. An inscription at Lôkadolal of the year Vishu speaks of Sangaiya-nâyaka fighting with Mummadi Singeya Nâyaka (E C XI Holalkere 37). Another record refers to Khandeyarâya, son of Mummadi Singeya Nâyaka, restoring the grant of Harihar made previously by Krishna Kandâra. It is dated in the year Śârvarî, 32nd year of Râmachandra of the Sêvunas (E C XI Davangere 26 attributed to 1300 A.D. by Rice). Whether Mummadi Singeya Nâyaka was a Sêvuna general or an enemy of the Sêvunas cannot be clearly determined by these records.

Doravadi is a village said to be situated in Kurugôd-nâd (E. C VII Channagiri 24, also E C VIII Nagar 19 refers to Dorevadi). Dhorevadi is spoken of as one of the forts conquered by Ballâla II (E C V Channarayapatna 179). Kurugôd is mentioned as captured by Ballâla II (E C XI Davangere 25). Kurugôd may probably be connected with Dod Kurugôd in Dodballâpur Taluk, Bangalore District.

40

Copper plate grant of the Châlukya Chief Rājāditya in the possession of Sâgile Siddappa, son of Chennabasavappa, in the same village Hirekôgilûr.

[Pls XXVI and XXVII)

Plates 5 Boar seal

Size $7\frac{3}{4}'' \times 2\frac{1}{2}''$

Old Kannada characters and language

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಸಂತಬೆನ್ನೂರು ಹೋಬಳಿ ಕಿರಿಕೋಗಿಲೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಚೆನ್ನಬಸವಪ್ಪನವರ
ಮಕ್ಕಳು ಶಾಗಿಲೆ ಸಿದ್ಧಪ್ಪನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

5 ಹಲಗೆಗಳು, ಉಂಗುರ, ವರಾಹ ಮುದ್ರೆ ಸಹ, ಹಲಗೆಗಳ ಪ್ರಮಾಣ $7\frac{3}{4}'' \times 2\frac{1}{2}''$, ವರಾಹದ
ಪ್ರಮಾಣ ತಲೆಯಿಂದ ಬಾಲದವರೆಗೆ $1\frac{5}{8}''$, ವರಾಹದ ಎತ್ತರ $1\frac{3}{16}''$

Ib—

1. ಶ್ರೀ ಯ್ಯಾಸ್ವಯಂವರಾನೀತಾ ಸುರಾಸುರ ವರೇಷು ಯಾ ಪುಷ್ಪಮಾಳಾಯುತಾ ಸಾಶಂ
2. ದಿಶ್ಯಾದ್ಯೋ ಮುರವಿದ್ವಿಷಾ|| ಲಕ್ಷ್ಮಾಸ್ವಯಂವರಪತೇರ್ಮಧುನೊದನಸ್ಯ ನಾಭೀ
3. ಪ್ರಜಾತ ಕಮಳೇ ವಿಮಳೇ ಬಭೂವ| ಲೋಕೋದ್ಭವ ಸ್ಥಿತಿವಿನಾಶಕ
4. ರೋ ವಿರಿಚ್ಛಾಶ್ಚಂಚೆಚ್ಚತುರ್ವದನ ಚೋದಿತವೇದಭೇದಃ|| ಆಸೀತ್ತನ್ನಾನಸ
5. ಸ್ವಾನುರಂಗಿರೋಮುನಿ ಪುಂಗವಃ| ಭಂಗುರಾನಂಗ ಸಂಗಾಂಗ ಸುಖಾಧ್ಯಮು
6. ಖ ಮಾನಸಃ|| ತಸ್ಮಾದ್ ಬೃಹಸ್ಪತಿರಭೂದಭಿಭೂತಭೂರಿಭೂಕಣ್ವಕಾಸುರ ಗು
7. ರೂದಿತ ನೀತಿಮಾರ್ಗಃ| ಸ್ವರ್ಗೇಶ್ವರೈಕಸಚಿವಶ್ಯುಚಿರೋಚಿರಸ್ಮತ್ ಸಮ್ಯಗ್

IIa—

8. ಭೂವ ತನಯೋವಿನಯ ಸ್ವಭಾವಃ| ಸಮಸ್ತ ವೇದವೇದಾಂಗ ಶಾಸ್ತ್ರಾರ್ಥಕುಶಲೋಜನಿ ಭ
9. ರದ್ವಾಜೋಮುನಿಸ್ತಸ್ಮಾದಸ್ವಪ್ಪಾಶೇಷ ಕಲ್ಮಷಃ|| ಆಸೀದಾಶೀರ್ಷಿಷಾಕಾರಶರೈ
10. ಯ್ಯಾಸ್ವಾಭವದ್ಧನುಃ ದ್ರೋಣಸ್ತಸ್ಮಾದಭೂದ್ರೋಣಿರತ್ಯುಗೈ ರಣದುರ್ದರಃ|| ತೇನಾಯ್ಯೇಣ ಸ
11. ಮನ್ತಾತ್ ಪರಿಮುಕ್ತಾದ್ಗಾಂಗಪಯಸಿ ಸಾಂಧ್ಯವಿಧಾ ಚುಳುಕಾಂಭಸೋ ಧನುರ್ದರ ಧು

12. ಯೋಜನಿ ಜನಿತ ಶಮ್ಭುಸಂತಪ್ರಸಃ|| ಚಾಳಯತಿ ರಿಪೂನ್ಯನ್ಮಾತ್ ಚಳುಕಿ ಸ್ತ
13. ದ್ವಂಶಜಾಶ್ಚ ಚಾಳುಕ್ಯಃ ಪಾತಿ ವಿತೇವ ಸದಾವನಿಮತಿಭೂಪತಿರವನಿ
14. ಯಮ್ಮನಾಮಾಸೀತ್|| ತಸ್ಯಾಸೀದಪ್ಪಾದಶ ಘಟಿಕಾಸಾಮನ್ತ ಸೇವಿತಾಂ

IIb—

15. ಘೃಯುಗಃ ಉತ್ತಮಗಣ್ಯಸ್ತುನುವ್ಯರಹಾಟಕಸಕಳದೇಶ ಸಂಭೋಕ್ತಾ|| ತೇನಗಂಗಾಂಗ ವೆಂಗೀ
16. ಶಪಾಣ್ಡ್ಯ ಪಲ್ಲವ ಕೇರಳಾಃ ಸಚೋಳಾಶ್ಚಗಜಾಧೀಶಾ ಬಳೇನ ಕರದೀಕೃತಾಃ|| ತಸ್ಯಾಸೀ
17. ತ್ಸುನು ರಾದ್ಯೋ ನಿಜಗಲರಪರಶ್ಲೋಲ್ಲಸತ್ಪ್ರೀತ್ರಿಕಾಂತಃ ಚನ್ದಾದಿತ್ಯಸ್ತುರಿಯೋಪ್ಯ
18. ಜಿತಬುಜಬಳಃ ಕಂಚಿಗೋವ್ಯಾಳಪೂರ್ವ್ಯಃ ಯೋಧಾಗ್ರಣ್ಯಸ್ತುಯೋಮೀ
19. ಶಿವಿನ ಇವ ಮಹಾತೇಜಸಾ ಯಾಗ ಭೂಮೌ ದ್ರಿಷ್ಟಾದ್ರಿಷ್ಟಾತ್ಪ್ರಸಿದ್ಧಿ
20. ಪ್ರಘಟನಪಟವಃ ಸ್ವಂಶೃತಾನಾಂ ಜನಾನಾಂ|| ಚನ್ದಾದಿತ್ಯಮಹೀ
21. ಭುಜಾ ವಿದಧತಾ ಕಾಳಾನುರೂಪ ಪ್ರಭಾಮಾಜಾನಿಜ್ಜಿತ ದುರ್ಜಯಾಶ್ಚಪತಿ
22. ನಾ ದೇವೈರುಗಂಬಾಖ್ಯಯಾ ಭಕ್ತ್ಯಾರಾಧಿತಯಾ ಪ್ರಸನ್ನವರಜೋ ನಾಮ್ನೇರು

IIIa—

23. ಗಮ್ಭಸ್ತತೋಜಾತಃ ಖ್ಯಾತಯಶಃ ಕ್ರಿಶೀಕ್ರಿತರಿಪುವ್ರಿಶ್ವಂಭರೇಶಾಗ್ರಣೀ||
24. ರಾಜಾದಿತ್ಯೋ ರಾಜದ್ರಾಜನ್ಯ ವಿರಾಜಮಾನ ಸಾಮ್ರಾಜ್ಯಃ ಸತುಲಕ್ಷ್ಮ್ಯಾಶ್ಚ
25. ಸ ಕೀರ್ತೇಃ ಪತಿರಭವದಕಾಳವರ್ಷತನುಜಾಯಾಃ|| ತಸ್ಯ ಸೂನುರತು
26. ಳೋ ಬಳಶಾಲೀ ಲೋಲ್ಯಚಾಪಳ ಕಳಂಕವಿಹೀನಃ ಭೂಪತಿಸ್ನಿಜಗ
27. ಲಃ ಕಲಿಕಾರೋನ್ಮೂಲನೈಕ ನಿಲಯಸ್ವಲಿತಾರಿಃ|| ತತೋಖಜಾತೋವಿಲ
28. ಸದೃಶಸ್ಥಿತಿ ಸತಾಂಪತಿಃ ಕಚ್ಚಿಗರಾಜ ಭೂಪತಿಃ ಯಯೌ ಶರೀರವ್ಯ
29. ಯತಸ್ತತೋವ್ಯಯೋ ಬಭೂವ ಗಂಗಾಧಿಪತಿರ್ಮುಹಾಹವೇ|| ತ್ಯಾಗೀನಾಮ
30. ಪೃಥಿವ್ಯಾಂ ಪ್ರಥಿತ ಗುಣಯುತೋಗಂಗದೇಶಾಧಿನಾಥಃ ತಸ್ಯಾಸೀದ್ರಾಜಿ ರಾ

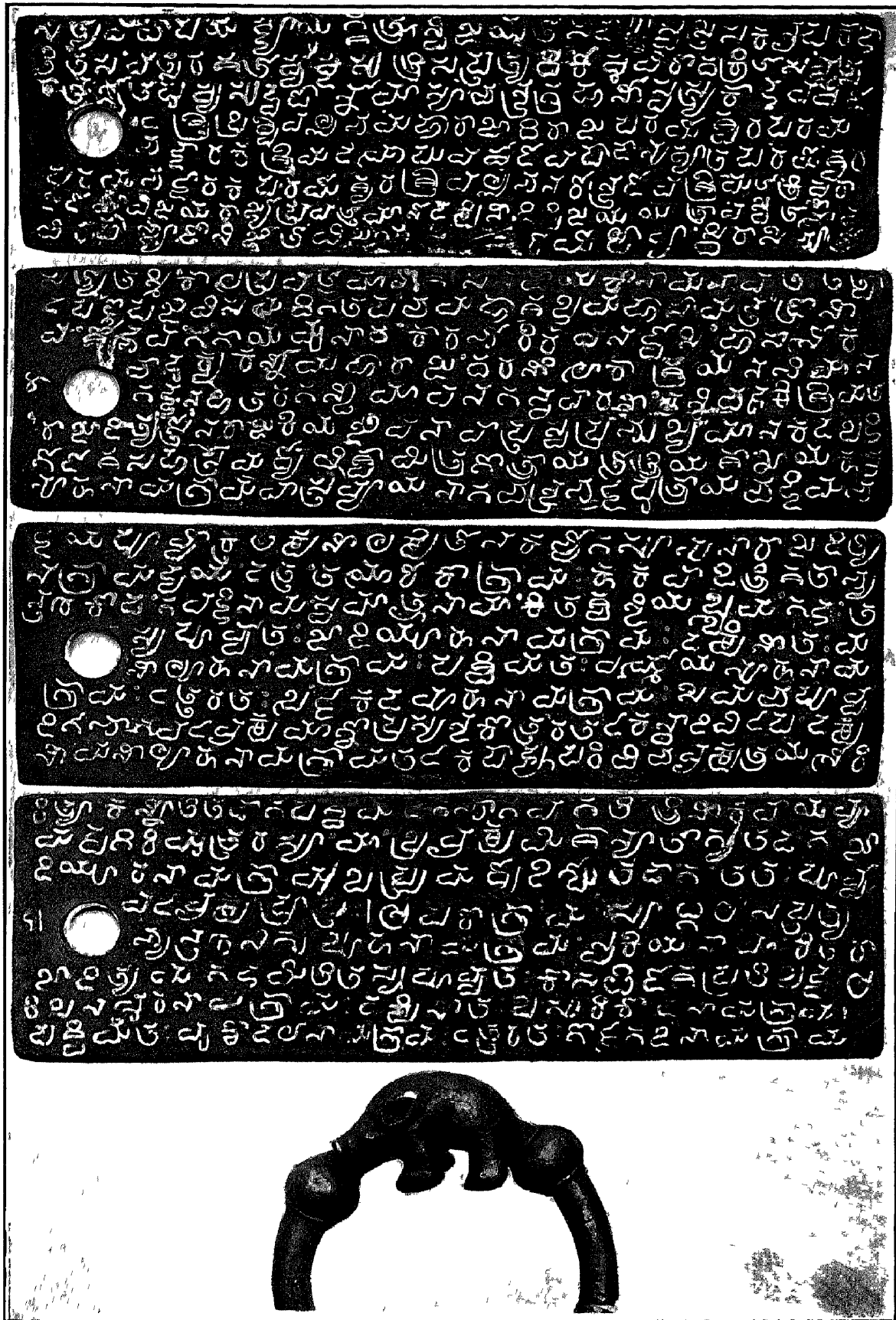
IIIb—

31. ಜೋ ವಿಜಿತ ರಿಪುನ್ಯಪಸ್ತುನು ರನ್ಯನದಾನಃ| ತಸ್ಮಾಜ್ಜಾತೋತಿಭೀತಪ್ರ
32. ತಿನ್ಯಪತಿತತಿರ್ಮೂರಸಿಂಹೋನ್ಯಸಿಂಹಃ ಸತ್ಯತ್ಯಾಗ ಪ್ರತಾಪಾದಗಣಿ
33. ತಗುಣಭಾಗ್ಯಾಸಭೂಪಸ್ತತೋಭೂತ್|| ತಸ್ಮಾಜ್ಜಾತೋತಿವಿಖ್ಯಾತೋ
34. ಭೂತಾಯೋರ್ವಾಯುರ್ವಿಕ್ರಮಃ ತತ್ಸ್ಯಸಾಚೆಂದಿಯಂಬಾಖ್ಯಾ
35. ಕಚ್ಚಿಗಸ್ಯಪ್ರಿಯಾಭವತ್|| ವಾರಾಶೇಸ್ತಾಂಬ್ರಪನ್ನಾರ್ಜುಮುಕ್ತಿಕೋ
36. ಘೋರ್ತಿನಿರ್ಮುಳಃ ಕಚ್ಚಿಗಾಚೆಂದಿಯಂಬಾಯಾಂ ರಾಜಾದಿತ್ಯೋಭೃಜಾಯತಾ|| ತ
37. ನ್ಯಾಗ್ರಮಹಿಷೀಜಾತಾ ಚಕ್ರವರ್ತಿಸುತಾಸತಿ ದ್ವಿತೀಯಾಗಂಗ ಗಾಂಗೇಯತನೂ
38. ಜಾಃ ಪ್ರಾಣವಲ್ಲಭಾ|| ಆರೂಢಗುಣಯಾಕ್ಯಷ್ಟಮುಕ್ತಸದ್ಭಾಣಚಾರಯಾ

IVa—

39. ನೀತೈವಚಾಪಯಷ್ಟ್ಯಾಯಶ್ಚ ತ್ಸುನ್ವಿಜಯತೇ ಸದಾ|| ಸ್ವಸ್ತಿಸಕನ್ಯಪಕಳಾ
40. ತೀತ ಸಂವತ್ಸರ ಶತೇಷ್ಟಷ್ಟ ಸುತ್ರಿಸಪ್ತತ್ಯಧಿಕೇಷು ವಿರೋಧಕ್ರಿತ್ ಸಂವತ್ಸ
41. ರಾನ್ತರ್ಗತ ಪುಷ್ಯನುದ್ದ ಪೌರ್ಣಮಾಸ್ಯಾಂಚೆಂದ್ರಗ್ರಹಣೇ ಸ್ವಸ್ತೃಕಾಳವರ್ಷದೇ
42. ವ ಶ್ರೀ ಪ್ರಿಧ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ
43. ಭಟ್ಟಾರಕ ಶ್ರೀಮದಮೋಘವರ್ಷದೇವಪಾದಾನುಧ್ಯಾತ ಪರಮೇಶ್ವರ
44. ಪರಮ ಭಟ್ಟಾರಕ ಪರಮೇಶ್ವರ ಶ್ರೀ ವಲ್ಲಭನರೇಂದ್ರದೇವ ಶ್ರೀಮತ್ ಕ್ರಿಷ್ಣರಾ
45. ಜದೇವೋ ವಿಜಯರಾಜೈಪ್ರವರ್ತಮಾನೇ ದಕ್ಷಿಣ ದಿಗ್ವಿಜಯ ಯಾತ್ರಾವಸ್ಥತೇ ಚೋಳ
46. ಚೇರಪಾಣ್ಡ್ಯಳೌ ನಿಜ್ಜಿತೇ ವಿಜಯಸ್ಕನ್ದಾವರೇ ಮೇರಾಟ್ಯಾಂಸ್ಥಿರಾಸೀಭೂತೇ

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IVb—

47. ಸತ್ಯೇತಸ್ಮಿಂಕಾರೇಪ್ರವರ್ತಮಾನೇ ಶಾಸನದಾಯಕೋನಾಮನಾಮತಃ ತತ್ತ್ವಾ
48 ದ ಪದ್ಮೋಪಜೀವಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಂ ದ್ರೋಣ
49 ವಂಶೋದ್ಭವಂ ಗಂಗಾಯಾಮುನಾರಂಕಾರ ಭೇರೀರವನದ್ಧೃಸಿಂಹಾಸನೈಕ
50 ಚಾಳುಕ್ಯಕರ್ಣ್ಯಮಹಾರಾಜಂ ಧರಣೀಲೋಕಾಶ್ರಯನಭಿಮಾನ
51 ಗಳ್ಳ ನಹಿತರಗಣ್ಡಂ ಮಾವನಗಂಧವಾರಣಂ ನನ್ನಿಚಳುಕಿ ಶ್ರೀಮತ್
52 ರಾಜಾದಿತ್ಯಸ್ತೇನ ರಾಜಕೀಯ ಜೀವನಾವಾಪ್ತಸ್ವಪ್ರಭುಜ್ಯಮಾನ ಕದಂಬಳಿ
53 ಗೆ ದೇಶ ಸಹಸ್ರಮಧ್ಯೆ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಯ ತೈತ್ತೀಯಶಾಖಾಯ ಕುಕ್ಕ
54 ನೂರುನಾಮಗ್ರಾಮವಾನ್ತಪ್ಪಾಯ ನಾಗಚಂದ್ರಭಟ್ಟಪುತ್ರಾಯ ಚಟ್ಟಿಮಠ

Va—

55. ಟ್ವಾಯ ಪೂರ್ವೋಕ್ತ ಲಕ್ಷಣಲಕ್ಷಿತೇನ ಕಚ್ಚಿಗನೂನುನಾ ರಾಜಾದಿತ್ಯೇ
56 ನ ಗ್ರಾಮದ್ವಯಂದತ್ತಂ ತಯೋರೇಕೋಗ್ರಾಮಃ ಕುಕವಾಡಿ ತ್ರಿಶತಾಭ್ಯ
57 ನ್ತರೇ ಕೊಡಂಗವಳ್ಳಿ ನಾಮ ಸ್ವಪಾತ್ರನಾಮಾಂಕಿತಶ್ಚಂದ್ರಿಯಬ್ಬೆ ಮಂಗಳಃ ತ
58 ಸ್ಯ ಪೂರ್ವತಃ ಜಾಳಿಯೂರುನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಮ
59 ಣಲೂರುನಾಮಗ್ರಾಮಃ ಪಶ್ಚಿಮತಃ ಎಮ್ಮೆಯನೂರುನಾಮ
60 ಗ್ರಾಮಃ ಉತ್ತರತಃ ಬೆಟ್ಟಕಡವೂರು ನಾಮಗ್ರಾಮಃ ಸೀಮಚ ಪೂರ್ವ
61 ದಿಗ್ಭಾಗ ವಟವೃಕ್ಷಮಾರ್ಗೇ ಪ್ರಸ್ಯನ್ನಕೋತ್ತರ ತಟಾಕನ್ದಾಳಿ ವಿಟಪಂ ದಕ್ಷಿ
62 ಣ ಮಣಲೂರುನಾಮಗ್ರಾಮ ತಟಾಕ ಪಾಳ್ಯಪರಿಚಿಂಚವೃಕ್ಷತ್ರಯ ನೈರಿ

Vb—

63. (೦) ತ್ಯಾಂ ಕಣ್ವಾತಿತಡಾಗ ಪಶ್ಚಿಮದಿಗ್ ಭಾಗ ವಂಶ ತಿಂತ್ರಿಣೀಕ ವಾಯವ್ಯಾಂ
64 ಮಳ್ವಗಿರಿ ಯುತರನ್ಯಾಂ ಮಾಂಬ್ರವೃಕ್ಷ ಮೀಶಾನ್ಯಾಂ ತೋಗ್ಯಾತಟಾಗಂ ಜಾ
65 ಳಿಯೂರುನಾಮಗ್ರಾಮ ಬಪ್ಪಮಧ್ಯೆ ದೀರ್ಘತಡಾಗಂ ತತಃ ಪೂರ್ವ
66 ವಟವೃಕ್ಷಂ ಪ್ರಾಪ್ತಃ| ಅಪರೋಗ್ರಾಮಃ ಸೂರ್ಯ ಸಪ್ತತ್ಯ
67 ಭ್ಯಂತರೆ ನಿಗುಂಬೂರು ನಾಮಗ್ರಾಮಃ ಸ್ವಕೀಯನಾಮಾಂಕಿತ ರಾ
68 ಜಾದಿತ್ಯಮಂಗಳಮಿತಿ ತಸ್ಯಪೂರ್ವತಃ ಕೋಗುಣಿದೇಶಪ್ರತಿಬದ್ಧಃ ಅ
69 ರಿಸಿನಪುರನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಬಸುರಿಕೋಡುನಾಮಗ್ರಾಮಃ
70 ಪಶ್ಚಿಮತಃ ಮುಕ್ಕೋಡುನಾಮಗ್ರಾಮಃ ಉತ್ತರತಃ ಗೊಟ್ಟಿಗಡಿನಾಮಗ್ರಾಮಃ

- I. b 1 श्री ध्यां स्वयंवरातीता सुरासुरवरेषुया पुष्पमाळायुता
साशं
2 दिश्याद्रोमुरविद्विषा ॥ लक्ष्म्यास्वयंवरपतेर्मधुसूदन
स्य नाभी
3 प्रजातकमळे विमळेबभूव । लोकोद्भवस्थितिविनाशक
4 रो विरञ्चञ्चतुर्वदन चोदितवेदभेदः ॥ आसीत्तन्मानस
5 स्सूनुरंगिरो मुनिपुंगवः । भंगुरानंगसंगांगसुखाद्विमु
6 खमानसः ॥ तस्माद्बृहस्पतिरभूदभिभूतभूरिभूकण्ट
कासुरगु
7 रूदितनीतिमार्गः । स्वर्गेश्वरैकसाचिवश्शुचिरोचिरस्मत्
सम्यग्ब

- II. a 8 भूवतनयो विनयस्वभावः । समस्तवेदवेदांगशास्त्रार्थ
कुशलोजनि भ
9 रद्वाजोमुनिस्तस्मादस्पृष्टाशेषकल्मषः ॥ आसीदाशीर्वि
षाकारशरै
10 र्यस्याभवद्धनुः द्रोणस्तस्मादभूद्रोणिरत्युग्ररण
दुर्द्धरः ॥ तेनार्येण स
11 मन्वात् परिसुक्ताद्वांगपयासि सांध्यविधौ चुलकांभसो
धनुर्द्धरधु
12 र्यो जनि जनितशम्भुसंत्रासः ॥ चालयतिरिपून्यस्मात्
चलुकिस्त
13 द्वंशजंश्च चालुक्यः पाति पितेवसदावनिमति भूपतिरवनि
14 यम्म नामासीत् ॥ तस्यासीदष्टादश घटिकासामन्त सेवितां
II b 15 धृयुगः उत्तमगळलस्सूनु वर्वरहाटकसकळदेशसंभोक्ता ॥ तेन गंगांगवैंगी
16 शपाण्ड्य पल्लवकेरळाः स चोळाश्च गजार्धाशा बळेन करदीकृताः ॥ तस्यासी
17 त्सूनु राघो निजगलिरपरश्चोलसत् कीर्त्तिकांतः चन्द्रादित्यस्तुरीयोप्य
18 जितभुजबळः कांचिगो व्याळपूर्वः योधाग्रण्यस्त्रयोमी
19 शिखिन इव महातेजसायागभूमौ द्रिष्टाद्रिष्टार्थसिद्धि
20 प्रघटनपटव. संश्रुतानां जनानां ॥ चन्द्रादित्यमही
21 भुजा विदधता काळानुरूपप्रभा माजौ निर्जितदुर्जयाश्वपति
22 ना देव्येरुगंबाख्यया भक्त्या राधितया प्रसन्नवरजो नास्नेह
III a 23 गम्मस्ततो जातः ख्यातयशः किशीक्रितरिपुर्विष्वंभरेशाग्रणी ॥
24 राजादित्यो राजद्राजन्यविराजमानसाम्राज्यः स तु लक्ष्म्याश्च
25 सकीर्त्तः पतिरभवदकाळवर्षं तनुजायाः ॥ तस्य सूनुस्तु
26 लोबळशाली लोल्यचापळकळंकविहीनः ॥ भूपतिर्निजग
27 लिः कलिकालो न्मूलनैकनिलयस्खलितारिः ॥ ततोपि जातोविल
28 सद्यशस्थितिसतांपतिः कच्चेगराजभूपतिः ययौशरीरव्य
29 यतस्ततोव्ययो बभूवगंगाधिपतिर्महाहवे ॥ त्यागीनाम
30 पृथिव्यां प्रथित गुणयुतो गंगदेशाधिनाथः तस्या सीद्राजिरा
III b 31 जो विजितरिपुनृपस्सूनुस्तनूनदानः तस्मा जातोतिभीतप्र
32 तिनृपति ततिर्मारसिहो नृसिंहः सत्यत्याग प्रतापादगणि
33 तगुणभाग्यासभूपस्ततोभूत् ॥ तस्मा जातोतिविख्यातो
34 भूतार्योवार्यविक्रमः तत्स्वसा चन्दियंबाख्या
35 कच्चेगस्य प्रियाभवत् ॥ वाराशेस्तांब्रपन्न्याश्च मौक्तिको
36 र्घोतिनिर्मळः कच्चेगाचन्दियंबायां राजादित्योभ्यजायता ॥ त
37 स्याग्रमहिषीजाता चक्रवर्त्तिसुता सती द्वितीयागंग गांगेय तनू
38 जाः प्राणवल्लभा ॥ आरूढगुणयाकृष्टमुक्तसद्वाणचारया
IV a 39 नीत्ये व चापयष्टयायश्शत्रून्विजयते सदा ॥ स्वस्तिसकनृपकाळा
40 तीतसंवत्सरशतेष्वष्टसु त्रिसप्तत्यधिकेषु विरोधकित् संवत्स
41 रान्तर्गत पुण्यसुद्ध पौर्णमास्यां चन्द्रग्रहणे स्वस्त्यकाळवर्षदे

- 42 व श्रीपृथ्वीवल्लभं महाराजाधिराज परमेश्वर परम
 43 भट्टारक श्रीमदमोघवर्षदेव पादानुध्यात परमेश्वर
 44 परमभट्टारक परमेश्वर श्रीवल्लभ नरेन्द्रदेव श्रीमत्किष्णरा
 45 जदेवो विजयराज्ये प्रवर्त्तमाने दक्षिणदिग्विजययात्राविस्थिते चोळ
 46 चेरपाण्ड्यालौनिर्जिते विजयस्कन्धावरे मेलपाट्यांस्थिरासीभूते
- IV. b 47 सत्ये तस्मिंकाले प्रवर्त्तमाने शासनदायको नाम नामतः तत्पा
 48 दपद्मोपजीवि समधिगत पंचमहाशब्द महासामन्तं द्रोण
 49 वंशोद्भवं गंगायमुना ठंकारभेरीरवनर्हसिहासनैक
 50 चालुक्यकर्णं महाराजं धरणीलोकाश्रय नभिमान
 51 गळ्ळनहितरगण्डम् भावनगन्धवारणं नन्निचळुकि श्रीमत्
 52 राजादित्यस्तेन राजकीय जीवनावास स्वप्रभुज्यमानकदंबालि
 53 गेदेश सहस्रमध्ये विश्वामित्रगोत्राय तैत्रीय शाखाय कुक्क
 54 नूरुनामग्राम वास्तव्याय नागचन्द्र भट्टपुत्राय चट्टिमभ
- V a 55 द्वाय पूर्वोक्तलक्षण लक्षितेन कञ्चेगसुनुना राजादित्ये
 56 न ग्रामद्वयं दत्तं तयोरेकोग्रामः कुक्कवाडिनिशताभ्य
 57 न्तरे कोडंगवळिलनाम स्वमातृनामांकितश्चन्दियब्बेमंगळः त
 58 स्य पूर्वतः जाळियूरुनामग्रामः दक्षिणतः म
 59 णलूरु नामग्रामः पश्चिमतः एम्मैयनूरु नाम
 60 ग्रामः उत्तरतः बेट्टुकडवूरु नाम ग्रामः सीमच पूर्व
 61 दिग्भागवटवृक्षमार्गे प्रस्यन्दकोत्तरतटाकन्धाळिविटपं दक्षि
 62 णमणलूरु नाम ग्राम तटाकपाळ्युपरि विचवृक्षत्रय नैरि
- V. b 63 त्यां कण्णातितडाग पश्चिमदिग्भाग वंशतित्रिणीक वायव्यां
 64 मळवगिरि युत्तरस्यां मांब्रवृक्षमीशान्यां तोग्यातडागं जा
 65 ळियूर नाम ग्रामं बप्पमध्येदीर्घतडागं ततः पूर्व
 66 वटवृक्षंप्राप्तः । अपरोग्रामः सूळगळ्समत्य
 67 भ्यन्तरे निगुंबूरु नाम ग्रामः स्वकीयनामांकितरा
 68 जादित्यमंगळमिति तस्यपूर्वतः कोगळिदेश प्रतिबद्धः अ
 69 रिसिनवूर नाम ग्रामः दक्षिणतः बसुरिकोडु नाम ग्रामः
 70 पश्चिमतः मुक्कोडल् नाम ग्रामः उत्तरतः गोट्टेगाडि नाम ग्रामः

Transliteration.

- I b 1. Śrīr yyā svayamvarānītā surāsuravarēshu yā pushpa-mālā-yutā sâ sam
 2. disyād vō Muravidvishā || Lakshmyā [s] svayamvara-patērm Madhusūda-
 nasya nābhī-
 3. prajāta-kamalē vimalē babhūva | lōkōdbhava-sthiti-vināśa-ka-
 4. rō Viriñchaś chamchach-chaturvadana-chōdita-vēda-bhēdah || āsīt tan-
 mānasas
 5. sūnur Angirō muni-pungavah | bhangurānanga-sangānga-sukhād vimu-

6. kha-mânasah || tasmâd Brihaspatî abhûd abhibhûta-bhûri-bhûkantakâ-suragu-
7. rûdita-nîti-mârggah | Svarggêśvaraika-sachivaś śuchîrôchir asmat sam-yag ba-

- II a 8 bhûva tanayô vinaya-svabhâvah | samasta-vêda-vêdânga-śâstrârthha-kuśalô janî Bha-
- 9 radvâjô munis tasmâd asprishtâśêsha-kalmashah || âsîd âsîrvvishâkâra-śarair
 10. yasyâ bhavad dhanuh Drônas tasmâd abhû [d] Drônir atyugra-rana durddharah || têngâryyêna sa-
 11. mantrât parimuktâd Gânga-payasî sândhya-vidhau chulukâmbhasô dhan urddhara-dhu-
 - 12 ryyô' janî janîta-samtru-samtrâsah || châlayatî ripûn yasmât Chalukis ta-
 13. dvamśajâścha Châlukyâh pâti pitêva sadâ' vanimatî-bhûpatîr Avani-
 - 14 yamma-nâmâ'sît || tasyâ'sîd ashtâdaśa-ghatikâ-sâmantâ-sêvitâm-

- II b 15 ghri-yugah Uttamagallâs sînurv Varahâtaka-sakala-dêśa-sambhoktâ || tênga Gangânga-Vengî-
- 16 sa-Pândya-Pallava-Kêralâh sa-Chôlâścha Gajâ-dhîśâ balêna karadîkritâh || tasyâsî-
 17. t sînur âdyô Nijagalîr aparaśchôllasat-kîrtî-kântah Chandrâdityas turîyô-pya-
 18. jîta-bhuja-balah Kanchigô vyâla-pûrvvah yôdhâgranyas trayô'mî
 19. śikhina iva mahâ-têjasâ yâga-bhûmau drishtâ' drishtârthha-siddhi-
 20. praghatana-patavah ssamsrîtânâm janânâm || Chandrâ-ditya-mahî-
 - 21 bhujâ vidadhata Kâlânurûpa-prabhâm âjau nirjîta-durjjay Âśvapati-
 - 22 nâ dêvyêrugambâkhyayâ bhaktyâ' râdhî-tayâ prasanna-varajô nâmnêi u-

- III a 23. gammas tatô jâtah khyâta-yaśah-kriśî-krita-ripurv Viśvambharêśâgranî ||
24. Râjâdityô râjad-râjanya-virâjamâna-sâmrâjyah sa tu Lakshmyâścha
 - 25 sa kîrttêh patîr abhavad Akâlavarsha-tanujâyâh || tasya sînur atu-
 26. lô bala-sâlî lôlya-châpala-kalanka-vihînah bhûpatîr Nijaga-
 27. lih kalikâlô-nmûlanaika-nîlaya [s] skhalîtârih || tatôpi jâtô vila-
 28. sad-yaśa-sthiti [s] satâm patîh Kachhega-râja-bhûpatîh yayau śarîra-vya-
 29. yatas tatô' vyayô babhûva Gangâdhipatîr mmahâhavê || Tyâgi nâma
 - 30 prithivyâm prathita-guna-yutô Gangadêśâdhi-nâthah tasyâ' sîd Râjîrâ-

- III b 31 jô vijita-ripu-nripas sônur anyûna-dânah tasmâj jâtô'ti-bhîta-pra-
 32. ti-nripati-tatir m Mârasimhō nrisimhah satya-tyâga-pratâpâd agani-
 33 ta-guna-bhâg yâsabhûpas tatô bhût || tasmâj jâtô'ti-vikhyâtô
 34 Bhûtâryyô' vâryya-vikramah tat-svasâ Chamdiyambâkhyâ
 35 Kachchegasya priyâ bhavat || vârasês Tâmbra-pannyâm cha mauktikô'-
 36 rghô'ti-nirmmalah Kachchegâ [ch] Chandî-yambâyâm Rajâdityô bhyajâ-
 yatâ || ta-
 37. syâgra-mahishî jâtâ chakravartti-sutâ satî dvitîyâ Ganga-Gângêya-tanû-
 38 jâh prânavallabhâ || ârûdha-gunayâ' krishta-mukta-sadbâna-chârayâ
- IV a 39. nityêva châpa-yashtyâ yasâsâtrûn vijayatê sadâ || svastî saka-nripa-
 kâlâ-
 40 tîta-samvatsara satêshv-ashtasu tri-sapta-tyadhikêshu Virôdhakrit-
 samvatsa-
 41. rântarggata Pushya suddha pournnamâsyâm chandragrahane svasty
 Akâlavarsha-dê-
 42. va-srî-pûthvîvallabham mahârâjâdhi-râja paramêśvara parama-
 43 bhattâraka śrîmad Amôghavarsha-dêva-pâdânu-dhyâta-paramêśvara
 44. parama-bhattâraka paramêśvara śrî-vallabha-narêndra-dêva śrîmat Krish-
 narâ-
 45. jadêvô vijayarâjyê pravarttamânê dakshina-digvijaya-yâtrâvasthitê Chôla-
 46. Chêra-Pândyâlau nirjîtê vijaya-skandhâvarê Melpâtyâm sthîrâsî-
 bhûtê
- IV b 47. satyêtasmim kâlê pravarttamâne sâsana-dâyakô nâmanâmatah tat-pâ-
 48 da-padmôpajîvi samadhigata-pañcha-mahâ-sabda-mahâ-sâmantam
 Drôna-
 49. vamsôdbhavam Gangâ-yamunâ-thamkâra-bhêri-rava-nardda simhâ-
 sanaika-
 50 Châlukya-karnna-mahârâjam dharanî-lôkâśrayan abhimâna-
 51. gallan ahitara-gandam mâvana-gandhavâranam Nannî Chalukî śrîmat
 52. Râjâdityas tēna râjakiya-jîvanâ-vâpta-sva-prabhujiyamâna Kadambali-
 53. ge-dêsa-sahasra-madhyê Visvâmitra-gôtrâya Taitriya-sâkhâya Kukka-
 54. nûru-nâma-grâma vâstavyâya Nâga-chandra-bhatta-putrâya Chattima-
 bha-
- V a 55 ttâyâ pûrvvôkta-lakshana-lakshitēna Kachchega-sûnunâ Râjâdityê-
 56. na grâma-dvayam dattam tayôr êkô grâmah Kukavâdi-trisatâbhya-
 57. ntarê Kodamgavalli-nâma sva-mâtri-nâmâmkitâs Chandiyabbe-mangalah
 ta-

58. sya pûrvvatah Jâlyûru-nâma-grâmah dakshinatah Ma-
 59. nalûru-nâma-grâmah paschimatah Ermme-yanûru-nâma
 60. grâmah uttaratah Bettakadavûru-nâma-grâmah sîma cha pûrvva-
 61. digbhâga-vata-vriksha-mârggê prasyandakôttara-tatâkan thâlivitapam
 dakshi-
 62 na Manalûru-nâma-grâma tatâka-pâlyu-pari chinchavriksha-traya nairi-
- V b** 63. rityâm Kannâti-tadâga paschima-dig-bhâga vamsa-tintrinika vâavyâm
 64 Malvagiry uttariyâm (m) âmbra-vrikshamîsânyâm Togyâ-tadâgam
 Jâ-
 65. lyûra-nâma-grâma bappra-madhyê dîrggha-tadâgam tatah pûrvva
 66. vata-vriksham prâptah | aparô grâmah Sûlgal-saptatya-
 67. bhyamtarê Nigumbûru-nâma-grâmah svakîya-nâmâmkita Râ-
 68 jâditya-mangalam iti tasya pûrvvatah Kogulî-dêsa-pratibaddhah A-
 69 risina-vura-nâma-grâmah dakshinatah Basurikôdu-nâma-grâmah
 70 paschimatah Mukkodâl-nâma-grâmah uttaratah Gottegadî-nâma-grâmah

Translation

Lines 1-14.

May Sî who bearing a garland of flowers was taken by Vishnu in a *svayamvara* in the assembly of the great gods and demons bring you happiness In the spotless lotus arising from the navel of Madhusûdana, chosen as husband by Lakshmi, was born Viriñcha who is the creator, protector and destroyer of the world and from whose four faces sprang the different Vedas His son born of mind was Angiras, the foremost of the sages, whose mind was turned away from the transitory pleasures of love From him was born Brihaspati, who defeated the methods of diplomacy taught by the preceptor of the demons, the great enemies of the universe and who was the sole minister of the Lord of Svarga (Indra) and who is possessed of pure brilliance. His son was the sage Bharadvâja, possessed of polite behaviour, and versed in the meaning of all the Vêdas, Vêdângas and sâstras. To him was born Drôna, free from all blemishes and whose bow was fitted with arrows resembling venomous snakes His son was Âsvatthâman (Drônî), difficult to oppose in terrible battles. From the water of the Ganges purified by mantras and thrown out of the hollow of his hands during the performance of Sandhyâ, was born Chalukî, great among the wielders of the bow and a terrifier of enemies He was so named as he drove away (châlayati) enemies His descendants are the Châlukyas, among whom was the great king named Avaniyanma who protected the earth like a father

Lines 14-36

His son was Uttamagalla, whose feet were worshipped by the eighteen *ghatikâ-sâmantas*¹ and the ruler of the whole of Varahâtaka (varahâtaka-sakala-dêsa-sambhoktâ) By him the kings of Ganga, Anga, Vengi, the Pândyas, Pallavas, Kêralas, Chôlas, and Gajâdhîsas were compelled to pay tribute He had as his first son Nijagali, the second son was the brilliant and glorious Chandîâditya, and the third (the word *turiya* here is probably a mistake for *tritiya*) Vyâla Kanchiga, with invincible strength of arms All the three were great warriors and were like three fires full of splendour in a sacrifice, and able in granting to dependants things seen and unseen (drishtâdrishtârtha-siddhi-praghatana-patavah) To the king Chandrâditya, possessed of brightness like that of Kâla (god of death) in battle and the conqueror of Aśvapati, difficult to subdue in battle, was born by the favour of the goddess Irugambâ, worshipped with devotion, a son named Irugamma His son was Râjâditya whose great fame made the enemies grow weak, and who was the foremost among kings and whose kingdom shone full of brilliant princes subordinate to him He became the lord of Lakshmî (goddess of wealth) and of Kîrti (fame) and of the daughter of Akâlavarsha His son was the King Nijagali unequalled in might, free from the defect of restless agitation (lôlya-châpala), the sole abode of the destruction of the age of Kali, subduer of enemies From him was born the king Kachchegarâja of brilliant fame, chief among righteous men. In a great battle with him the king of Gangas was killed and became eternal thereby (avyaya)² His son was Râjîrâja, defeater of enemy kings. There was a King of the Ganga country named Tyâgi, full of renown and liberal in gifts His son was Mâiasimha, a lion among men, and whom the enemy kings feared greatly His son was the king Yâsa, possessed of innumerable qualities like honesty, liberality, valour, etc His son was Bhûtârya, of invincible valour His sister Chandiyambâ became the wife of Kachchega

LL. 36-39.

Like a priceless and pure pearl born at the junction of the sea and Tâmbra-
parni (river), was born Rajâditya, matchless and pure, by the marriage of
Kachchega and Chandiyambâ His senior queen was the daughter of the Emperor,
and the second (junior) queen daughter of Ganga-Gangêya. He is ever victorious
against his enemies with his bow, fully strung, and the good arrows discharged from
the bow-string fully drawn and as with his polity, full of worth and not directed
towards righteous people (âkrishta-mukta-sad-bânachârayâ)

¹ The exact meaning of this word *ghatikâ-sâmantas* is not clear The word *ghatikâ-sâhasa* is used in E C III Mandya 113 as an epithet in praise of a Brahman Mâdhavasarma See also E C VII Shikarpur 176

² If we correct Gangâdhipatîr to Gangâdhipatêi the passage would mean that Kachchega died in a battle with the Ganga King

LL. 39-48

Be it well. When eight hundred and seventy-three years elapsed after the time of the Śaka king, in the year Virodhikrit, in the month, Pushya, in the bright fortnight, on the full moon day with lunar eclipse —Be it well. During the victorious rule of the illustrious Akālavarshadēva Krishnarājadēva, favourite of good fortune and the earth, king of kings, supreme lord, supreme master worshipper of the feet of the illustrious Amōghavarshadēva, supreme lord and supreme master, favourite of the goddess of prosperity and lord over kings, (Śrī-vallabha Narēndradēva), while engaged in the expedition to the south, while camping firmly (sthirāsibūtē) at Mēlpātī, after defeating the Chōlas, Chēras, Pāndyas and Ālus—

At this time he granted a śāsana

LL. 48-65.

A dependant at his lotus feet obtainer of the band of five sounds, mahāsāmanta, descendant of Drōna-vamsa, possessed of a throne before which is heard the sound of the resounding drum called Gangā-yamunā,¹ the sole Karna among Chālukyas, a refuge for the earth and people, free from pride, punisher of enemies, a scent elephant of his uncle, a truthful Chalukī (Nannī-chalukī) (was) the illustrious king Rājāditya.

By him, viz., Rājāditya, possessed of the above attributes and son of Kachchaga, were given two villages situated in the middle of the kingdom Kadambalige Thousand obtained by him for his maintenance as king and enjoyed by him to Chattimabhatta, son of Nāgachandrabhatta, a resident of the village Kukkanūr and belonging to Viśvāmītra-gōtra and Taitrīya-śākhā

Of the two villages granted one is the village named Kodangavallī situated in Kukavādi 300, named after his mother as Chandiyabbemangala To its east is the village named Jāhyūru, to the south, the village named Manalūru, to the west the village named Ermmeyanūr, to the north the village named Betta Kadavūr. Its boundaries are to the east, following the road to the banyan tree, to the north of the *prasyandaka* (oozing out gum-tree), the tank and the Thālī tree, to the south, three tamarind trees above the raised bund of the tank of the village Manalūr, to the south-west, Kannātī tank, to the west, bamboo and tamarind trees, to the north-west Maḷvagurī; to the north, mango tree, to the north-east, Togyā-tank and the big tank situated in the middle of the fields of the village Jāhyūr.

LL. 66 to the end

The other village granted is named Nigumbūr and situated in the middle of the Sūlgal Seventy and named Rājādityamanga [la] after himself (the donor). To its east is the village Arisnavura situated in Kogulidēsa To the south is the village named Basurikōdu. To the west is the village named Mukkodāl. To the north is the village named Gottegaḍi

¹ The exact significance of this emblem is not known See *Bombay Gazetteer*, Vol. I, Part II, p 396

Note.

Description.

The copper plates were in the possession of Śāgile Siddappa, a resident of the village Hire Kōgilūr. He stated that he owned them as ancestral property. He also said that they had been borrowed by a friend of his father for examination and that they had lain with that friend for a long period at the end of which he brought them back. The record is incomplete and it seems as if there were two more plates therein. When asked whether there were any more plates of copper belonging to the record and lost at any time, Mr Siddappa could not give a definite answer. The ring had been cut at the time the record was seen and it seems as if somebody had tampered with it previously.

The record consists of five plates with a ring and seal. The seal bears the figure of a Boar. The size of each plate is $7\frac{3}{4}'' \times 2\frac{1}{2}''$. The length of the figure of the boar on the seal is $1\frac{5}{8}''$ and its height $1\frac{3}{16}''$.

Paleography

The characters are of Old Kannada of the 10th century to which the plates belong. They are generally clear and well formed. Each page contains generally eight lines and each line contains about 22 letters. The old Kannada letter *la* is distinguished from the letter *la*. *Ja l ba* and *ka* have already assumed their present forms. But *la*, *ta*, *na*, *śa*, *e*, *u*, *cha* and *bha* still retain their old forms.

Language.

The language of the inscription is throughout classical Sanskrit. Up to line 39 we have verses and from line 39 onwards there is prose. All the praise of the donor and his genealogy are given in poetry and the actual grant of the land with its boundaries is described in prose. The orthography is mostly correct and the language generally pure.

Contents

The main purpose of the inscription is to record a grant by the king Rājāditya, son of Kachhega, to a Brahman named Chattimabhatta, son of Nāgachandrabhatta of Viśvāmītra-gōtra and Taittirīya-śākhā, resident of the village Kukkanūr. The grant consisted of two villages, Kodangavallī re-named Chandiyabbe-mangala after the donor's mother, and situated in the Kukavādī 300 division, Nigumbūr, re-named Rājāditya-mangala after the donor and situated within the Sūlgāl 70 division. The boundaries of the villages are fully given. The usual details regarding the eight-fold rights and powers of possession of the villages granted are absent as also the imprecatory stanzas occurring usually in such grants. This is due to the incompleteness of the record, the plates containing those details being lost.

Date.

The date is given in lines 39-41. The details of dating are Ś 873, the cyclic year Virôdhikrit, the lunar month Pushya and the bright fortnight and the full moon day and lunar eclipse. Now Ś 873, corresponds to Virôdhikrit and Pushya śu 15 of this year is equivalent to Tuesday 16th December 951 A D. But no lunar eclipse is shown on this day by Svamikannu Pillai in his Ephemeris. On the previous full moon day, *viz*, Mârgaśira ś'u 15 we have a lunar eclipse. Whether the lunar month is to be taken as pûrṇimānta and the full moon day of Mârgaśira is called Pushya śuddha pûrṇimā as the tithi expired before evening, (27 ghatikas after sunrise) it is not possible to determine definitely. But it seems probable that this was the date meant, *viz*., 16th November 951, A D. Sunday with lunar eclipse (Virôdhikrit sam Mârgaśira śu 15 according to the system now in use)

Geographical details.

Of the places 'mentioned in the grant Mēlpātī, which is named as the place where the Rashtrakûta king Krishna III camped after defeating the Chôlas, Chêras, Pândyas and Âlus (Line 46) is probably the same as Mailpattī, a railway station on the present Bangalore-Madras line. Not far off from this is Takkôlam near the present railway junction Arkônām, where Krishna III defeated the Chôlas (E. C. III Mandya 41). Kadambalige thousand, which the Prince Râjâditya is spoken of as ruling and which he is said to have obtained from the Râshtrakûta king for his expenses (line 53) is referred to in a record of 930 A D. (E. C. XI. Davangere, 119). It lay to the east of the Tungabhadra river and extended down to Holalkere (Mysore and Coorg from the inscriptions by Rice, p. 71). The province of Kukavâdī 300 in which the village Kodangavallī renamed Chandiyabbemangala granted by Râjâditya is stated to be situated (line 56-7) is also referred to in certain inscriptions of Gunjaganûr in Holalkere Taluk, Chitaldrug District (E. C. XI Holalkere, 68, 69) as the kingdom in which Gangarasa is said to be ruling as a subordinate of the Pândyas of Uchchangī in 1126 A.D. The name Kodamgavalī, one of the villages granted is probably the same as Kodagavalī referred to in a stone inscription at Jâjûr, Holalkere Taluk, 61. The other villages like Arasangatta, Kandâvâdī, etc., in the neighbourhood are named along with Kodagavalī in the record. There is a village Kodagavallī in the same Taluk in the hobli of Bharmanâyakandurga. To its west is Yamaganur which is probably the modern form of Ermmeyanûr (line 59) and to its north is Kaḍavûr called in line 60 Betta Kadavûr on account of a hill near it which is still shown in the Taluk map near the village. The hill is called Malvagiri in line 64 but no name is given to it in the Taluk map. The village Jâliyur to its east and north-east named in the record (lines 58 and 65) is probably the present village Jâjûr to the north-east of Kodagavallī and has a big tank (line 65) even now. To the south of Kodagavallī is a

village called Hosahallī and not Manalūr as stated in the record (lines 59 and 62). Probably the name must have been changed and a new village built near the old village Manalūr and called Hosahallī (new village).

The other village granted, Nīgumbūr, is said to be situated in the Sūlgāl 70 district. This division is referred to in an inscription at Hulegundi near Chitaldrug town (E C XI Chitaldrug, 82 of § 995). To its east is mentioned Arisīnavura in Kogulī-dēśa (line 68). This Kogalī-dēśa or Kogalī 500 is referred to in several inscriptions (E C VII Honnalī, 107 E C. XI Davangere, 19, 126, 143 and 153 · Jagalur, 10, and 12) In most of these Kogalī 500 is spoken of along with Kadambalige 1,000 as the divisions ruled by the same king and apparently contiguous to each other.

But neither Nīgumbūr nor its boundaries as given in the grant can be identified now. Apparently it must have been situated not very far off from the other village granted

Political History.

The donor of the grant Rājāditya was the son of Kachchega and Chandiyambā. Kachchega is said to belong to the Chālukya line, the descent being as follows Chalukī, born from the Ganges water in the cupped hands of Aśvatthāman at the time of offering Sandhyā worship, his descendant Avaniyamma, his son Uttamagalla, conqueror of Varahātaka Kingdom and receiver of tribute from the Ganga, Anga, Vengi, Pāndya, Pallava, Kērala, Chōla and Gajādhiśa kings Uttamagalla's sons were Nijagali, Chandrāditya and Vyāla-Kanchiga. Chandrāditya defeated the Aśvapati king and had a son Irugamma, born by the favour of the goddess Irugambā. His son was Rājāditya who married the daughter of (the Rāshtrakūṭa king) Akālavārsha and had a son Nijagali. Nijagali's son was Kachchega who died in a battle with (or killed) the Ganga king (Gangādhipati) and his son was Rājāditya.

Chandiyambā called also Chandiyabbe, the mother of Rājāditya, was the sister of Bhūtārya, son of Yāsa, son of Mārasīmha, who was the son of Rājirāja, a son of Tyāgi, king of the Ganga Kingdom.

Rājāditya, the donor, is stated to have had two wives. They are not named. The first is described as the daughter of the emperor (Chakravartī-sutā) and the second as the daughter of Ganga-Gāngēya.

Rājāditya's overlord is named as the (Rāshtrakūṭa) king Krishnarāja, meditator on the feet of Amōghavarsha. He is said to have been engaged in a victorious expedition in the south against the Chōla, Chēra, Pāndya and Ālu kings and encamped at Mēlpātī. The donor Rājāditya calls himself a dependant on the lotus feet of Krishnarāja and a ruler of Kadambalige kingdom, given to him for the expenses of his government. He seems to be different from the Chōla Chief Rājāditya killed by the Ganga king Būtuga. His grandfather Nijagali is probably

the same as the Châlukya king Nijagali whose daughter Jâkânba is stated to be the mother of the above Bûtuga [M A R. 1921, p. 21.]

This dynasty seems to have been a minor branch of the Châlukyas who acknowledged the suzerainty of the Râshtrakûtas during the interregnum when the Bâdâmi Châlukyan power had become almost extinct after the overthrow of Kîrtivarman II about 757 A.D. and the Châlukyan territory in Western India was in the undisputed possession of the Râshtrakûta kings until they were overthrown by Taila II in A D 973. The Châlukyas of the present record seem to have nothing to do with the Châlukya kings of Bâdâmi except as regards the origin. Even here there is greater resemblance to the Pallavas who claim to be the descendants of Âsvatthâman.

The connection of the Châlukyas of this record with the Gangas offers also considerable difficulty. Chandiyabbe the mother of the donor Râjâditya is stated to be the sister of Bhûtârya, the king of the Ganga Kingdom. If however we try to identify this Bhûtârya, with the Western Ganga king Bûtuga who flourished about the time of the present grant (E C III Mandya 41) of Š872, we find ourselves confronted with a discrepancy in the lineage. The lineage of Bhûtârya given in the present copper plates is Tyâgi-Râjirâja-Mârasinha, Yâsa, Bhûtârya. But the Ganga Bûtuga who fought for the Râshtrakûta king Kannara III was the son of Râchamalla Satyavâkya, who in turn was the son of Ereyappa Nîtimârga II. No Tyâgi is met with in the genealogy of the Western Ganga kings of Talkâd. A Châgi Permâdi is met with in inscriptions but he does not seem to have belonged to the Western Ganga kings of Talkâd (see M A R 1934, p 145). We must therefore conclude that like the Âsandî Ganga chiefs, there was a branch of the Ganga chiefs ruling in parts of Chitaldrug District.

41

At the village Basavâpatna, in the hobli of Basavâpatna, on the stone lamp-pillar in front of the Venkataramanasvâmi temple.

Kannada language and characters

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೊರಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ

ದೀಪಮಾಲೆ ಕಂಬದಲ್ಲಿ

- 1 ಶ್ರೀ ಶುಭಮಸ್ತು ಯರದುಮ್ಮೆ ನಾರಮ್ಮೆಯ ನೀಮೆಯ
- 2 ನೆಡುನೂರಜೆನಪ್ಪ ಅನಂತಪ್ಪನವರ ನರಸ
- 3 ಪ್ಪನ ನಿತ್ಯಶೇವೆ||

Note

This records the setting up of the above lamp-pillar by a person named Chennappa Anantappa's (son) Narasappa, a resident of the village Nedunû, in Yaradumme Nâremme-sime

The characters seem to be of the 18th century

At the same village Basavâpattana on a stone set up to the west of the
Basavêśvara temple

Nāgarī characters and Kannada language

Size 1' × ½'

ಅದೇ ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಗೂಡಿನಲ್ಲಿ ಬ್ರಹ್ಮದೇವರಗುಂದಿನ ಬಳಿ ನಟ್ಟಕಲ್ಲು
ಪ್ರಮಾಣ 1' × 0'-6''.

ನಾಗರಾಕ್ಷರ

1. ಮೈಸೂರ ವೆಂಕಟಭಟ್ಟ
- 2 ರಪ್ರತಿಷ್ಠೆ

Note

This records the setting up of the shrine of Brahma at the place by a person named Venkatabhattacha belonging to the Mysore City. The characters are of the 18th century and the shrine may be nearly 100 years old.

The shrines dedicated to Brahma are not very common. A mere boulder of stone in a natural state without being moulded into a human form is enshrined in a small cell and it is known as Brahmadêvara-gudi. Such shrines are found occasionally in parts of the Chitaldrug District and also in the Shimoga District. In the latter district grants of land are recorded as having been made to the god Brahma in various villages and they indicate the shrines of Brahma [E. C. VIII Tirthahalli Taluk, 6, 106, etc.]

In the village Nalkudure of the hobli of Basavâpattana, on a stone marked
with linga in the threshing floor belonging to Kallenhalli Sûrappa

Size 1'-6" × 1'

Kannada language and characters

ಅದೇ ಬಸವಾಪಟ್ಟಣದ ಹೊಬಳಿ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಕಲ್ಲೇನಳಿ ಸೂರಪ್ಪನ
ಕಣದಲ್ಲಿರುವ ಲಿಂಗ ಮುದ್ರೆಕಲ್ಲು.

- 1 ವಿರಥ
2. ಮಠ

Note

This inscription merely contains the label Viratha-matha, more correctly called Virakta-matha. It is said by the villagers here that a matt belonging to the Virakṣa sect stood here until some years ago. The characters of the inscription seem to be of the 18th century and the matt might have been built or might have been standing in the 18th century.

At the same village Nalkudure, an inscription on the doorway frame of the
sukhanāśi in the Brahmêśvara temple.

Size 0'— 9" × 0'—6"

Kannada language and characters

ಅದೇ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಖನಾಶಿಯ ಚೌಕಟ್ಟಿನ ಮೇಲೆ

ಪ್ರಮಾಣ $\frac{3}{4}' \times \frac{1}{2}'$

1 ರೊಕಿಯಕೆಣೆಯ ದಾರಿಯಿಂದ

2. ಮೂಡ ಮಕ್ಕಿ ಕಂಠ ೨೦

Note.

This short record may be translated as follows :—

“A wet land of the extent of 20 poles to the east of the road leading to Lokiyakere” It is written in characters of the 13th century and seems to be a continuation of an inscription engraved on a slab standing inside the Brahmêśvara temple (No. 52 of Channagiri Taluk) which records a gift of lands by the heads of the village Urode belonging to Nalkudure for services in the above temple during the reign of the Hoysala king Narasimha II in Ś 1156. This record registers an addition to the lands previously entered as granted to the temple.

TUMKUR DISTRICT.

TUMKUR TALUK.

At Dêvarâyanadurga, in Urdugere Hobli, on a bell in the Narasimha temple.

Kannada language and characters.

ತುಮಕೂರು ತಾಲ್ಲೂಕು ಉರಡುಗೆರೆ ಹೋಬಳಿ ದೇವರಾಯನ ದುರ್ಗದ ನರಸಿಂಹಸ್ವಾಮಿಯ

ದೇವಸ್ಥಾನದಲ್ಲ ಗಂಚೆಯ ಮೇಲೆ

ಬಿರನಕಲು ಕದರೈಯ ||ದೆ|| ನರಸ್ಮ ದೇವರಿಗೆ ಕೊಟ

ಗಂಚೆಸೇವೆ

Note.

This is an inscription on the bell stating that a person named Biranakalu Kadaraiya presented the bell to the temple of Narasimhadêvaru at Dêvarâyanadurga.

No date is given The characters seem to belong to the end of the nineteenth century

At Settikere in the hobli of Settikere, on a slab standing near the wall of the outer navaranga in the Yôgamâdhava temple.

Size 5'—6" × 2'—6".

Nandi Nâgarî characters Sanskrit and Kannada languages.

ಚಿಕ್ಕನಾಯಕನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಸೆಟ್ಟಿಕೆರೆ ಹೋಬಳಿ ಸೆಟ್ಟಿಕೆರೆ ಗ್ರಾಮದ ಯೋಗಮಾಧವ
ದೇವಾಲಯದ ನವರಂಗದ ಹೊರಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6" × 2'—6".

ನಂದಿನಾಗರಾಕ್ಷರ.

ಶ್ರೀ

ಬ್ರಂಹ್ಮ ಲಿಂಗಾಯನಮಃ

- 1 ಶ್ರೀ ವಂದೇ ಹಂ ವಂದನೀಯಾನಾಂ ವಂದ್ಯಾಂ ವಾಚಾಮಧೀ
- 2 ಶ್ವರಂ ಕಾಮಿತಾಶೇಷಕಲ್ಯಾಣ ಕಲನಾ ಕಲ್ಪವಲ್ಲಕಾಂ |
- 3 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ವಿಕ್ರಮಾರ್ಕಶಕ
- 4 ವರ್ಷಾಃ ೪೫ ನೆ ತಾರಣ ನಾಮ ಸಂವತ್ಸರಸ್ಯ ಜ್ಯೇಷ್ಠ ಶು
- 5 ಕ್ಲ ಪೂರ್ಣಿಮಾ ಮೂಲಕ್ಷೇ ಅಸ್ತಿ ನ್ಗ್ರಾಮ ಕಟ್ಟಿ ಗೌಡ ಕಟ್ಟಿ ಕುಂ
- 6 ಬಾರ ಕಟ್ಟಿ ಮಡಿವಾಲ ಕಟ್ಟಿ ಗೊರವಯ ಕಟ್ಟಿ ಮಣಿಗಾರವ
7. ತೇಜನಾಃ ಉಪೋಷ್ಯಂ ಮಾಡಿ ತಂಮತಂಮ ಕಾರ್ಯಗಳಂ
8. ಮಾಡಿ ಪುರೋಹಿತರ ಸಂಗಡ ಬ್ರಂಹ್ಮಾರ್ಚನೆಯಂ ಮಾಡಿ
9. ಡಿಸಿ ಅಶೀರ್ವಾದಮಂ ಪೊಂದಿ ಯಾವದಾಚಂದ್ರಾರ್ಕ
10. ಪರ್ಯಂತಂ ನಡಸುತ್ತ ಬರ್ಪುದುಂ | ಶ್ರೀ | ಶ್ರೀ | ಶ್ರೀ |

|| ಮಂಗಲಂ ||

Note.

The record begins with a verse in praise of the goddess Sarasvatî —I bow to the Goddess of Speech, deserving of worship even by those who are worthy of honour, and who is a Kalpa creeper in granting all the good things prayed for.

It next states that in the year 45 of Vikramârka-śaka, the cyclic year Târana, in the full moon day of Jyêshtha, during the constellation Mûla, the *Katte-gauda* (local village headman) *Katte-humbâra* (local potter), *Katte-madivâla* (local washerman), *Katte-goravaya* (local Śaiva mendicant), and *Katte-manegâra* (local revenue officer) of the village observed a fast and after finishing their duties got the purôhîts (priests) to worship the god and bless them. It further prays that they might continue this worship of the god for as long as the moon and sun endure.

From the wording of the text it seems probable that the god Brahmalinga mentioned in their record was set up on the day specified or its worship was revived on the above day by the principal citizens of the village after due fasting, with the help of the purôhīts.

The date given viz , 45 of the Vikramârka era is too early for the present record which is written in the Nandī Nāgarī characters of modern times. The record is in Sanskrit viz , up to line 5 and the rest is in Kannada and the use of the word *pondu* in the sense of obtain shows clearly that the inscription cannot go back to 45 of Vikramârka era. The date probably stands for 1745 of the Śâlivâhana era and Vikramârka has been introduced out of ignorance for the Śâlivâhana era. Taking this year the date would correspond to Friday 11th June 1824, on this day the constellation Mûla commenced about 8-30 P.M , or 36 ghatikas after sunrise according to Svâmikannu Pille's Ephemeris. It may be also added that the Châlukya Vikrama era too is too early for this record and the year 45 of the era coincides with Śârvarī or Plava and not with Târana.

MADHUGIRI TALUK

47

At Madhugiri in the hobli of Madhugiri, on a boulder near the steps leading to Itikedone in the fort.

Size 5' × 4'

Kannada language and characters

ಮಧುಗಿರಿಯಲ್ಲಿ ಕೋಟೆಯನ್ನು ಹತ್ತುವಾಗ ಇಟ್ಟಿಗೆದೋಣಿಗೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಮೆಟ್ಟಿಲುಗಳ
ಬಳಿಯಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ
ಪ್ರಮಾಣ 5' × 4'

- 1 ಶ್ರೀಮತು ಚಿಕದೇವರಾಜು | ವಡೆರ || ಕಾರ್ಯಕರ್ತರಾದ
- 2 ದೊಡೆಯನವರ ದಿವಸ್ತಲೂ ಮಾಡಿಸ್ತ ಕೆಲಸಾ | ಅಂಗಿರಸ
- 3 ಸಂವತ್ಸರದಲು | ಕುಪ್ಪುಗುಂಡ್ಲು ಕೋಟೆ | ಬಡಗ ಬಾರಿ | ಕಲ್ಲಬಾಗಿ
- 4 ಲಿಗೆ | ಬಡಗ | ಮೂಡ್ಲು | ಹೊರಗಣ ಪಿರಂಗಿಯೆ [ಸಿಗ] ಮರೆಗೆ
- 5 ಕಟ್ಟಿಸ್ತೆಯೆದೆಮರೆ ಪೋಪುಗಾವಲು | ಕೂತ್ತಲು ೧ | ಶ್ರೀ ಮುಕಸಂ
- 6 ವತ್ಸರದಲೂ | ಯೀ | ಕಲಬಾಗಿಲ | ಹೊಸ್ತಿಲಿಂದಾಯಿಳುಗಡೆಗೆ
- 7 ಹೊಸ್ತಾಗಿ ಕಟದ ಸೋಪಾನ | ೩೫ | ಅಕ್ಷಯಸಂವತ್ಸರದಲೂ ಮಾಡಿ
- 8 ದ ಕೆಲಸ | ರಾಮಭದ್ರನ ಪಿರಂಗಿ ಪ್ರಾಕುಷಿಂ ಮುಂದಕೆ (?) ಸಂಚನೆಕಲು
- 9 ಗೆಲಸ್ತಲ || ಸುತ್ತಬಳಸುವಡೆಗೋಟಿಯಿಳಗಡೆಯೆ ಸಗೆಗೆ ಬಿಟ್ಟಬಾಗಿಲು ೫
- 10 ಯಿ ಮೇಲುಗಡೆ | ಭೂತನಾತನ ಪಿರಂಗಿ ಪ್ರಾಕುಷಿಂ ಮುಂದಕೆ ಯಿದೇಪ್ರಕಾರದ ಕೆಲಸಾ

Transliteration

1. śrīmatu Chikadēvarāju | vadera || kâryake kartarâda
- 2 Dodeyanavarâ divastalû mâdista kelasâ | Ângirasa-

- 3 samvatsaradalu | Kuppugundlu kôte | badaga bâri | kalla bâgi-
4. lige | badaga | mûdlu | horagana pîramgi ye [sige] marege
5. katista yedemare mōpugâvalu | kottalu 1 | Śrîmuka-sam-
6. vatsaradalû | yî | kala-bâgila | hostilimdâ yilugadege
7. hostâgi katida sôpâna | 35 | Akshaya-samvatsaradalû mâdi-
- 8 da kelasa | Râmabhadra pîramgi pîakuvim mundake samchanekalu-
9. gelastali || sutta balasuvadagôte yilagade yesagege bitta bâgila 5
10. yî mēlugade | Bhûtanâtana pîramgi prâkuvim mundake yidē-prakârada
kelasâ

Translation

Work caused to be done in the days of Dodeya, agent for the affairs of the illustrious Chikadēvarâju Vader —

In the year Ângirasa one bastion was constructed provided with breast-high parapet wall for protection (ede-mare-mōpu-gâvalu) from the cannon discharged from outside the fort to the north and east of the stone gateway of the northern sloping passage (badaga-bâri) of the Kuppugundlu fort

In the year Śrîmukha 35 steps were built newly leading down from the threshold of this stone gateway

In the year Akshaya was constructed to further east of the cannon called Râmabhadra on the lower side, a surrounding protective wall of rubble (?) with five gates to allow of the proper discharge of cannon and on the upper side to the further east of the cannon Bhûtanâtha similar work was set up

Note

This inscription is of great interest as it gives details of arrangements made in previous times for the proper mounting and discharge of cannon in forts. Some of the technical terms used are not met with elsewhere and their interpretation given above is only tentative

The record belongs to the reign of the Mysore King Chikkadēvarâja Vodeyar who ruled from 1672 to 1704 A D During his rule Maddagiri (now called Madhugiri) was conquered. A stanza in a copper plate at Seringapatam dated 1679 speaks of Chikkadēvarâja Vodeyar as having defeated Timmappagauda and Râmappagauda (Maddagiri Pâlegârs) and conquered Maddagiri, Midigêsi, Bijjavara and Channarâyadurga (all forming parts of the Maddagiri Taluk). "Maddagirim Midagêsim Bijjavaram Channarâyadurgam cha aharat Timmappagaudam jivâ Râmappagaudam cha." (E C III, Seringapatam 151) It is said that this conquest was effected in 1678 A D. (History of Mysore kings by Ramakrishna Rao, Part I)

Doddaiya was the *dalavây* or commander-in-chief of the forces of Mysore from 1682 to 1696 A D. under Chikkadēvarâja Vodeyar He was the son of Kumârâyya, who was the previous commander-in-chief during the same reign. Even during his

father's period of office, Doddaiya had won a name as a general and had defeated the Mahratta generals Jayajighât and Nimbajighât.

As the commander-in-chief he must have attended to the strengthening of the fortifications of Maddagiri which had been previously set up by the local pâlegars. The years Ângirasa and Śrîmukha during his regime correspond to 1692 and 1693 A.D. In these years certain bastions were set up at Maddagiri as stated in the present record. The year Akshaya occuring after this in line 7 corresponds to 1686 A.D. During this year also certain improvements had been carried out in the fortifications of Maddagiri

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At the same town Madhugiri, in the Gopâlakrishna temple, on the hill, on the beam across the doorway of the granary in the south-east corner.

Size 4'—6" × 1'.

Kannada language and characters

ಅದೇ ಮಧುಗಿರಿ ಗ್ರಾಮದ ಬೆಟ್ಟದ ಮೇಲ್ಗಡೆ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯ
ದಿಕ್ಕಿನ ಕಣಜದ ಬಾಗಿಲಿನ ಬೋದಿಗೆ ಮೇಲೆ.

ಪ್ರಮಾಣ 4' — 6" × 1'

- 1 ಶ್ರೀ ಚಿಕ ದೇವರಾಜವಡೆಯರವರು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ವೈಶಾಖ
- 2 ಶು ಕಲ್ಯಾಣ ಮಾಸದ ಅಗ್ನೇಯ ದಿಕ್ಕಿನ ಕೊತ್ತಲ ಕಣಜ ಯೇಶಾನ್ಯ

Note.

This short inscription records the construction of a battlement (*kottala*) and granary in the south-east on the 5th lunar day of the bright half of Vaiśākha in the cyclic year Vikrama by Śrî Chikadêvarâja Vadeyar. This king ruled Mysore from 1672 to 1704 A.D and the only year Vikrama occurring in his reign would correspond to 1700 A.D. Hence the date of the record is equivalent to 12th April 1700 A. D

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In Sondûr State, Bellâri District, on a stone standing in the navaranga of the Pârvatî temple on the Kumarasvâmi Hill [Pl. XXVIII]

Size 3' × 1'

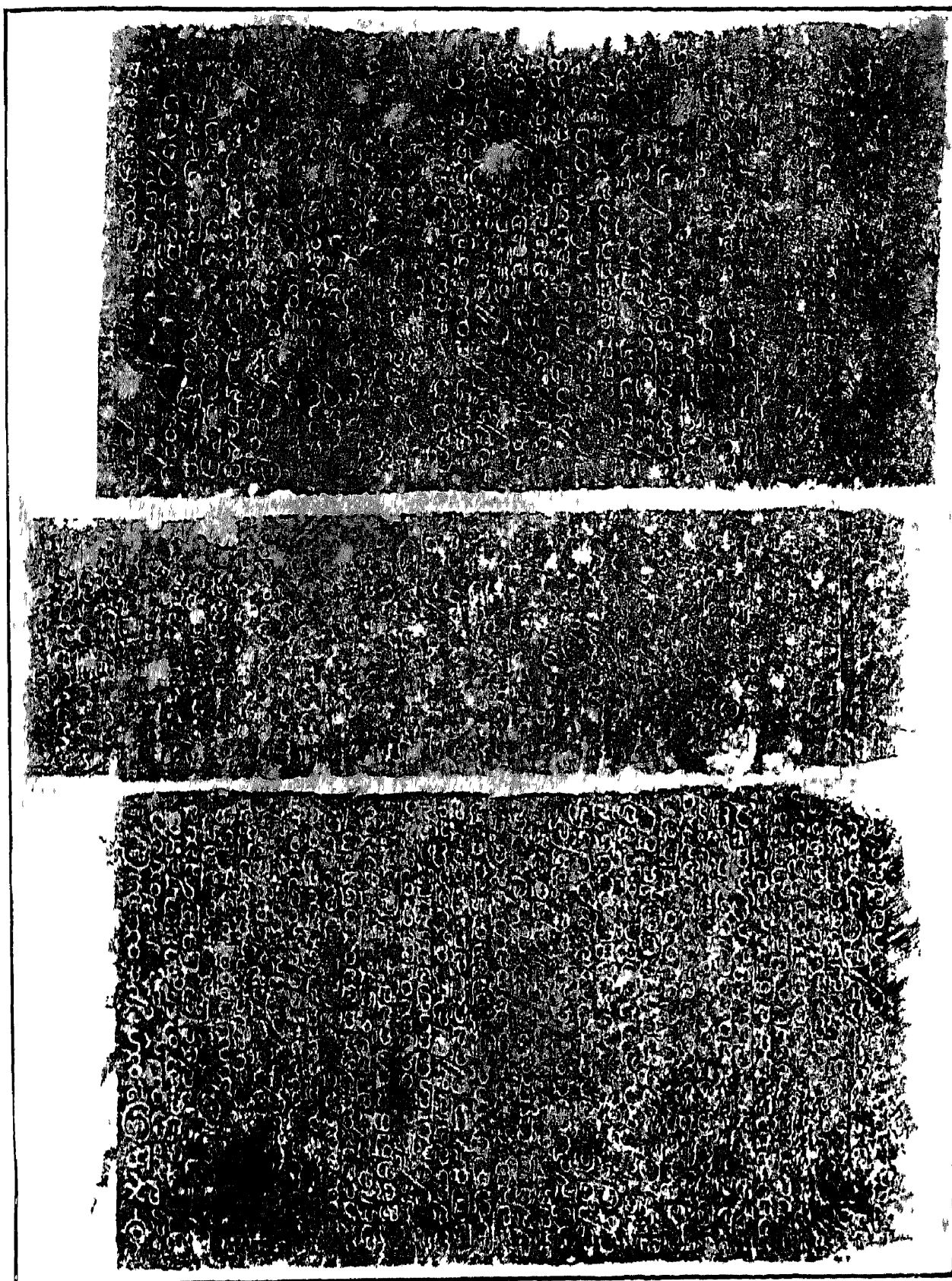
Kannada language and characters.

ಸೊಂಡೂರು ಸಂಸ್ಥಾನದ ಕುಮಾರಸ್ವಾಮಿ ಬೆಟ್ಟದ ಮೇಲಿರುವ ಪಾರ್ವತಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 1' × 3'

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯಶ್ಚ || ಬ್ರ
- 2 ಹೃ ಸ್ತಂದಾಯನಮಃ || ಜಯತ್ಯಾ

STONE INSCRIPTION OF THE REIGN OF THE HOYSALA KING VIRABALLALA II,
FROM KUMARASVAMI BETTA, SONDUR



(No 49—p 136)

Mysoore Archaeological Survey]

3. ವಿಷ್ಣುತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾಣ್ಣವಂ | ದ
4. ಕ್ಷಿಣೋತ್ತ [ರ] ದಂಷ್ಟಾಗ್ರ ವಿಶ್ರಾಂತ ಭುವ
5. ನಂವಪುಃ || ಶ್ರೀಮದುಮಾನಂದನನಬಿಳಾ
6. ಮರಸೇನಾಧಿಪತಿ ಮಯೂರ ರಥ ಸುತ್ರಾಮ ಮಣಿ
7. ಮುಕುಟ ರಂಜಿತ ಕೋಮಲಪದ ನೊಸೆದು ಮಾಳ್ಕನಿಮ
8. ಗಭಿಮತಮಂ || ಖ್ಯಾತಂ ಬ್ರಹ್ಮಜನತ್ರಿಯತ್ರಿತನ
9. ಯಂಸೋಮಂ ಸುಧಾಸೂತಿಸಂಭೂತಂ ಈ ಬು
10. ಧಸೂನುಪೂರುನರಪಂ ತತ್ಸೂನು ತಾನಾಯು
11. ತಜ್ಜಾತಂ ತನ್ನಹುಷಂ ಯಯಾತಿ ನಹುಷಾಪತ್ಯಂ
12. ಯಯಾತ್ಯಾತ್ಯಸಂಜಾತಂ ತಾಯದು
13. ಯಾದವಾನ್ಯಯಮದಂತಾಯಾತನಿಂ ಲೋಕ
14. ದೋಳ || ವಿಭವಾಮರೇಂದ್ರ ನೂರ್ಜಿತತುಭತುಂ
15. ಗಂಜಿತವಿರೋಧಿ ಯಾದವ ಪಂಶಪ್ರಭವಂ ಭೂ
16. ಭುವನೈಕಪ್ರಭು ರಟ್ಟರ ಮೇರು ಕೃಷ್ಣ ರಾಜಂನಗ
17. ಳ್ಲಂ || ಅಸುಹೃದ್ಭೂಪಾಲ ಭೂಭೃದ್ಭವನ
18. ಪಟುಪವಿಪ್ರಖ್ಯಾ [ತ] ದೋದ್ಧಂಡನುದ್ಧಂಡ ಸಮ
19. ಗ್ರೋಗ್ರಾರಿ ಸೇನಾದವದವದಹನ ವಿ
20. ಶ್ರುತಾರಾತಿ ಭೂಪಪ್ರಸರಾಂಭೋರಾಶಿ ಕುಂಭೋ
21. ದ್ಭವನಮಳಯಶಂ ಧಮ್ಮಧರ್ಮಾತ್ಮಜಾತಂ ಪೆ
22. ಸರ್ವೇತ್ತಂ ಕೃಷ್ಣ ಭೂಪಾಲಕನತು
23. ಳಬಳಂ ಗಂಡಮಾತ್ತಾಂಡ ದೇವಂ || ಆತಂ ವಿಶೇಷ
24. ಭಕ್ತಿಪಮೇತಾತ್ಮಂ ಪಣ್ಣುಖಂಗೈವೇ
25. ದ್ಯಾರ್ಥಂ ಪ್ರೀತಂ ತಟಾಕ ನಾಮಖ್ಯಾತಂ ಗ್ರಾ
26. ಮಮನನೂನಗುಣನಿಧಿಯತ್ತಂ ||
27. ಮತ್ತಂ | ಬ್ಯಾಳಗುಣಾನ್ವಿತಾರಿಗಜಕೇಸರಿ ಮೈ
28. ರಿಸ್ತಿಪಾಬ್ಧ ಮಾಳಿಕಾರವರನಿಳ ರಿ
29. ಪು ಮಹೀಪತಿ ಭೂಜಕುರಾರನುಗ್ರ ಭೂ
30. ಪಾಲ ಕುಬ್ರಿನ್ನಿಕಾಯಕುಲಶಾಯುಧನಾನತ
31. ಶತ್ರು ವೀರಬಲ್ಲಾಳನನೂನ ಯಾದವ ಕುಲ ಪ್ರ
32. ಭವಂ ಪೆಸರ್ವೇತ್ತನುರ್ವಿಯೋಳ || ತತ್ಪಾದ ಪದ್ಮೋ
33. ಪಜೀವಿ || ಮನಸಿಜಮೂರ್ತಿ ಮಾಗಧ ಜ
34. ನಾಮರ ಭೂಜನಶೇಷ ಮೈರಿ ಕಾನನದವ ಪಾವಕಂ
35. ರಿಪು ಘೋಂದ್ರಗರುತ್ಮನರಾತಿದ್ವಂದಾಧ ನಿಕರ
36. ಕಂಜ ಕುಂಜರನನೂನಯಶೋನಿಧಿ ಸಾಹ
37. ಸೈಕಪಾವನಿ ಮಹದೇವ ಮಂತ್ರಿನೆಗಳ್ಲಂ ಶರಣಾ
38. ಗತ ವಜ್ರ ಪಂಜರಂ || ಪುರುಷಾತ್ಮದಕಣಿಮಾ
39. ನಾಭರಣಂ ಕೇದಾರದಿವ್ಯ ಶ್ರೀಪಾದರು
40. ಹಸರಸಿಜ ಭ್ರಿಂಗಂ ಶರಣಾಗತ ವಜ್ರಪಂಜ [ರಂ]
- ಪಕ್ಕದಲ್ಲ ಬರೆದಿರುವುದು
41. ಪೆಸರ್ವೇತ್ತಂ || ಬಿರುದಂಕಭೀ

- 42 ಮನಾನತವಿರೋಧಿ ಬಲ್ಲಾಳ
 43 ಭೂಮಿ ಪಾಲಕ ಪಾದಾಂ
 44 ಬುರುಹೋಪಜೀವಿ ನಗಳ್ಳಂ
 45 ಶರಣಾಗತ ವಜ್ರಪಂ
 46 ಜರ ಮಹದೇವಂ ||
 47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ
 48. ಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ
 49 ಮಹಾರಾಜಾಧಿ ರಾಜಂ
 50 ಪರಮೇಶ್ವರಂ ಪರಮಭ
 51. ಟ್ವಾರಕಂ ಯಾದವ ಕುಲಾಂ
 52 ಬರದ್ಯುಮಣಿ ಸಮ್ಯ
 53. ಕೃತೂಡಾಮಣಿ ಮಲ
 54. ರಾಜ ರಾಜಂ ಮಲಪರೋಳ್ಳಂ
 55 ಡಂಕದನ ಪ್ರಚಂಡನ ಸಹಾ
 56 ಯಶೌರ್ಯ್ಯಂ ಶನಿವಾರ ಸಿ
 57 ಧ್ವಿ ಗಿರಿದುರ್ಗ್ಗಮ್ಲ ನಿ
 58 ಶೃಂಕ ಪ್ರತಾಪಚಕ್ರ
 59 ವರ್ತಿ ಹೊಯ್ಸಳರಾ
 60 ಯವೀರಬಲ್ಲಾಳದೇವ
 61 ನಖಂಡ ಭೂಮಂಡಳ ಮ
 62 ನಿಜ ಭುಜದಣ್ಣ ಮಣ್ಣಿ
 63 ತಮಣ್ಣಳಾಗ್ರದಿ
 64 ನುಂಡಿಗೆ ಸಾಧ್ಯಂ ಮಾಡಿ ತುಂ
 65 ಗೆಭದ್ರಾ ನದೀತೀರದ ಮ
 66 ಭುವನದ ನೆಲೆ ವೀಡಿ ನೊ
 67. ಳ್ಪುಖನಂಕಧಾವಿನೋದ
 68. ದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
 69 ಮಿರೆ || ಶ್ರೀ ಸ್ವಸ್ತಿಸ
 70 ಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
 71. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸೇನಾ
 72 ಧಿಪತಿ ಬಾಹತ್ತರ ನಿಯೋ
 73. ಗಾಧಿಪತಿಯನೇಕ ದೇಶಾ
 74. ಧಿಪತಿ ಸಕಳ ಲಕ್ಷ್ಮೀಪತಿ
 75 ಶರಣಾಗತ ವಜ್ರಪಂಜ
 76 ರಂ ಕೇದಾರ ದೇವ ದಿವ್ಯ ಶ್ರೀ ಪಾ
 77 ದಾರಾಧಕನುಂ ಪರಬಳ
 78 ಸಾಧಕನುಮಪ್ಪ ಮಹಾ
 79 ದೇವದಂಡನಾಯಕ

ಹಿಂಭಾಗದಲ್ಲ ಬರೆದಿರುವುದು

80. ನಿಜಸ್ವಾಮಿಯಪ್ಪ ವೀರಬಲ್ಲಾಳ ದೇವನನುಜ್ಞೆಯಿಂ ಶಕ

81. ನೃಪ ವರ್ಷದ ೧೧೨೭ನೆಯ ಕ್ರೋಧನ ಸಂವ
82. ತ್ವರದ ಫಾಲ್ಗುಣ ಬಹುಳದಮಾವಾಸ್ಯೆ ವಡ್ಡವಾರ.
83. ದಂದು ಸೂರ್ಯಗ್ರಹಣ ನಿಮಿತ್ತಂ
84. ಮುಂನ ಶ್ರೀ ಸ್ವಾಮಿ ದೇವಗೃಹ ಕೃಷ್ಣ ರಾಜಂ ಕೊಟ್ಟಿ ||
85. ಅನ್ತಾ ಧರ್ಮಂ ಬಹುಕಾಲಾಂತ ದೊಳನ್ನ
86. ರಿಸಲದನೆ ಬರಾಳ ಮಹೀಕಾಂತಾ ಮಾತ್ಯಂ
87. ಸ್ಥಿರಮಪ್ಪಂತು ಪುನರ್ಧತ್ತಮಾಗಿ ವಿನಯದಿ
88. ನಿತ್ತಂ || ಅಚಳಿತ ಧೈರ್ಯ್ಯಂ ಮಹದೇವ
89. ಚಮೂಪಂಕೆಯು ಪಳೆಯಂ ಕುಡಲೊ
90. ಡ ಮಾಯ್ಯ ಚರಿತ ವಿಷ್ಣು ಕರ ಬ್ರಹ್ಮಚಾರಿ ಪಡೆ
91. ದಂ ಗುಹಂಗೆ ನೈವೇದ್ಯಾರ್ಥಂ || ಜಿಪ್ಪುಪ್ಪ
92. ಮುಖ ಸುರಾರ್ಚಿತ ವಿಷ್ಣು ಪದಾಂಭೋಜ
93. ಮಧುಕರಂ ಸಕಳಕಳಾನಿಷ್ಣಾತಂ ಪೆನರ್ವೆತ್ತಂ
94. ವಿಷ್ಣು ಕರ ಬ್ರಹ್ಮ ಚಾರಿದೇವಂ ಧರೆಯೊಳ್ ||
95. ಆ ಕೆಳೆಯು ಪಳೆಯು ಪಶ್ಚಿಮ ಸೀಮೆ
96. ಪ್ರಮಾಣ ಮಾಲೂರಿಂ ಹೊನ್ನೊಳೆಯ ಪಳೆ
97. ಗೆ ಹೋದಕಾಲ್ಪಟ್ಟೆಯಿಂ ತೆಂಕಲರ್ಧ್ವ ಬೆಳ್ಳುಪ್ಪೆ ಆ
98. ಕುಪ್ಪೆಯಿಂ ಸಯ್ತು ಬಡಗ ಲಖೆಯ
99. ನ ಕಟ್ಟಿ ಆ ಊರಲುತ್ತರ ಸೀಮಾಪ್ರಮಾ
100. ಣಂ ಸಿಂಡೂರಿಂ ತೆಂಕಲರ್ಧ್ವ ಒಳಿನ ಕುಪ್ಪೆ ಆ ಕುಪ್ಪೆ
101. ಯಿಂ ಮೂಡಲ್ಕಡವಿನ ಬೆಟ್ಟ ಆ ಊರ ಪೊ
102. ವ್ವರ್ ಸೀಮಾ ಪ್ರಮಾಣಂ ತೆಂಕಮುಂತಾಗಿ ಪರ್ವದ ದೇವಗಿರಿ
103. ಆ ಊರ ದಕ್ಷಿಣ ಸೀಮಾ ಪ್ರಮಾಣ ವಿಶೇಷೋಕ್ತಿ
104. ಪ್ರಯೋಜಕ ಮಲ್ಲೆರಡೆಡೆಗಂಸ್ವಾಮಿ ಭೇದಮಿಲ್ಲ
105. ಪುದು ಕಾರಣಮಾಗಿಕುರುಗುಹ ಕಾ
106. ಶೀರ್ಷೇತ್ಯೊತ್ತರದೊಳೊಯ್ಯೋ ಪರಾಗಮಾಗು
107. ತ್ತಿರೆ ನಾಸಿರ ಕವಿಲೆಗಳಂ ದ್ವಿಜಗ್ಗಾದರದಿಂದಂ ದಕ್ಷಿ
108. ಣಾನ್ವಿತಂ ಕೊಟ್ಟಪಲಂ || ಸಮನಿಕುಮೊಲವಿಂದೀ ಧರ್ಮ
109. ಮನಾರಯೊಡೆ ಕಡಂಗಿ ಕಿಡಿಸಿ ದೊಡಾ ಗೋಸ
110. ಮುದಯಮಂದ್ವಿಜರು ಮನಳಿದ ಮಹಾಪಾತ
111. ಕಮನೆಯ್ದುಗುಂ ತತ್ತ್ವದೊಳ್ || ಸ್ವದತ್ತಾಂ ಪರ
112. ದತ್ತಾಂ ವಾ ಪಾಲಯಂತಿವಸುಂಧರಾಂ | ಯ
113. ಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿ ತಸ್ಯತಸ್ಯತದಾ ಪಲಂ
114. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧ
115. ರಾಂ ಪಷ್ಠಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯ
116. ತೇಕ್ರಿಮಿ || ಗಾಮೇಕಾಂ ರತ್ನಿಕಾಮೇಕಾಂ ಭೂಮೇ
117. ರಪ್ಯೇಕ ಮಂಗುಲಂ | ಹರನ್ನರಕ ಮವಾಪೋತ್ತಿಯಾ
118. ವದಾಭೂತ ಸಂಪ್ಲವಂ || ಶಾಸನ ಮಿದೆ
119. ಳ್ಲಿಯ ಶಾಸನ ಮಾರಿತ್ತರೇಕೆ ಸಲಸುವೆ ನಾನೀ ಶಾಸ
120. ನಮನೆಂಬಾ ಘಾತಕನಾಸುರತರ ರಾರವಕೆ ಗಳ
121. ಗಳ ನಿಳಿಗುಂ || ಮಂಗಳ ಮಹಾಶ್ರೀ

Transliteration.

- 1 svasti śrī jayâbhyudayaś cha ॥ Bra-
- 2 hmaskamdâya namaḥ ॥ jayatyâ-
- 3 vishkrutam Viśhnôr vvarâham kshôbitârnavam ¹ da-
- 4 kshinôtta [ra]-damshtâgra-viśrânta-bhuva-
5. nam vapuh ॥ srīmad Umânamdanan akhilâ-
6. mara-sênâdhipatī Mayûraratha Sutrâma-mani-
7. mukuta-ramjita-kôkala-padan osedu mâlke nima-
8. gabhimatamam ॥ khyâtam Brahmajan Atri-y Atri-tanay-
- 9 yam Sômam sudhâsûti-sambhûtam î-Bu-
- 10 dha sînu Pûrunarapam tat-sînu tân Âyu
11. tajjâtam tan Nahusham Yayâtī Nahushâpatyam
- 12 Yayâtyâtma-samjâtam tâm Yadu
13. Yâdavanvayam adamtâyt âtanim lôka-
14. dol ॥ vibhavâmarêmdran ûrjita-subhatum-
- 15 gam jita-virôdhi Yâdava-vamsa-prabhavam bhû-
- 16 bhuvanaikaprabhu Rattara-Mêru Krishṇa-râjam nega-
17. ldam ॥ asuhrid-bhûpâla-bhûbhrid-dalana-
18. patu-pavi-prakhyâ [ta]-dôrdamdan uddamda-sama-
19. giôgrâri-sênâ-dava-davadahana vi-
20. śrutârâtī-bhûpa-prasarâmbhôrâśī-Kumbhō-
21. dbhavan amala-yaśam dharmma-Dharmmâtmajâtam pe-
22. sarvettam Krishnabhûpâlayan atu-
- 23 la-balam Gamdamârttâmdadêvam ॥ âtam visêsha-
24. bhakti-samêtâtman Shanmukhamge naivê-
- 25 dyârtham prîtam Tatâkanâmakhyâtam grâ-
26. maman anûna-guna-nidhi yittam ॥
- 27 mattam ॥ byâla-gunânvitâri-gaja-kêsari vai-
28. ri-nripâbdamâlîkâ-kharatarânîla ri-
- 29 pu-mahîpatī-bhûja-kuthâran ugra-bhû-
30. pâlaka-bhrinunkâya-kulîśâyudhan ânata-
31. śatru Vîra-Ballâlan anûna-Yâdavakula-pra-
- 32 bhavam pesarvettan urvviyol ¹ tat-pâda-padmô-
33. pajîvi ॥ Manasiya-mûrtti mâgadha-ja-
- 34 nâmarabhûjan asêsha vairi-kânana-davapâvakam
- 35 ripu-phanîmdra-garutman arâtī-dandanâtha-nikara-
- 36 kamja-kumjâran-anûna-yaśônidhi sâha-
37. saika-Pâvani Mahadêva-mamtrī negaldam śaranâ-
- 38 gata-vajrapamjaram ॥ purushârtthada-kaṇi mâ

- 39 nâbharanam Kêdâra-divya-śrî-pâdaru-
 40. ha-sarasija-bhringam śaranâgata-vajra-pamja [ram]
 41 pesarvettam || birudamka-bhî-
 42 man ânata-virôdhi Ballâla-
 43. bhûmipâlaka-pâdâm-
 44. buruhôpajîvi negaldam
 45 śaranâgata-vajrapam-
 46. jara Mahadêvam ||
 47 svasti samasta-bhuvanâ-
 48 śrayam śrî-prithvî-vallabham
 49. mahârâjâdhîrâjam
 50 paramêsvaram paramabha-
 51. ttâarakam Yâdava-kulâm-
 52. bara-dyumanî samya-
 53 kta-chûdâmanî mala-
 54. râja-îâjam malaparolgam-
 55. dam kadanaprachamdan asahâ-
 56. yasauryyam sanivârasî-
 57 ddhi giridurggamalla nî-
 58. śsamka-pratâpa-chakra-
 59 vartti Hoysalarâ-
 60 ya-vîra-Ballâla-dêva-
 61. n akhamda-bhûmandalama
 62 nîja-bhuja-danda-mandi-
 63. ta-mandalâgradî-
 64. n umdige-sâdhyam mâdî Tum-
 65. ga-bhadrâ-nadî-tîrada Ma-
 66. dhuvanada nelevîdino-
 67 l sukha-samkathâ-vinôda-
 68 dim râjyam-geyutta-
 69 mire || śrî svasti sa-
 70. masta-prasasti-sahitam
 71. śrîman-mahâpradhâna sênâ-
 72. dhipatî bâhattara-niyô-
 73. gâdhipatîy anêkadêsâ-
 74. dhipatî sakala-lakshmî-patî
 75. śaranâgata-vajrapamja-
 76. ram Kêdâra-dêva-divya-śrî-pâ-
 77. dârâdhakanum parabala-
 78. sâdhakanumappa Mahâ-

- 79 dēva damdanâyaka
 80. nija-svâmiyappa Vîra Ballâladēvan-anujñeyim Śaka-
 81. nripa-varshada 1127 neya Krôdhanasamva-
 82. tsarada phâlguna bahulad Amâvâsye Vaddavâra-
 83. damdu Sûryagrahana-nimittam
 84. mumna śrî Svâmidēvargge Krishnarajam kotta ||
 85 ant â-dharmmam bahukâlâmtadol anta-
 86 risal adane Ballâlamahîkâmtâmâtyam
 87 sthiramappamtu punarddattamâgi vinayadi-
 88 n ittam || achalita-dhairyyam Mahadēva-
 89 chamûpam Kereyapalliyam kudalo-
 90. dam âryya-charita Vishnukara-brahmachârî pade-
 91. dam Guhamge naivēdyârttham || Jishnu-pra-
 92 mukha-surârchchita Vishnupadâmbhōja-
 93 madhukaram sakala-kalâ-nishnâtam pesarvettam
 94 Vishnukarabrahmachârîdēvam dhareyol ||
 95. â Kereyapalliya paśchima-sîme-
 96. pramânam â ûrim Honnoreyapalli-
 97. ge hôda kâlvatteyim temkalîrddâ belguppe â-
 98. kuppeyim saytu-badaga Lakhkheya-
 99. nakatte â ûra uttara sîmâpramâ-
 100. nam Simdûrim temkalîrddâ Oravina-kuppe â-kuppe-
 101. yim mûdal Kadavina-betta â-ûra pû-
 102. rvva sîmâ-pramânam temkamumtâgi parvvida Dēvagiri
 103. â ûra dakshina-sîmâ-pramâna visêshôkti-
 104. prayôjakamall eradedegam svâmi-bhêdham illa-
 105. ppuđu kâranamâgi Kuru-Guha-Kâ-
 106. śîkshetrôtakaradol Sûryôparâgamâgu-
 107. ttire sâsira-kapilegalam dvijargg âdaradîmdam dakshi-
 108. nânvitam kotta phalam || samanikum olavîm î dharmma-
 109. man âraydode kadamgi kîdisîdodâ gôsa-
 110. mudayamam dvijaruman alîda mahâpâta-
 111. kaman eydugum tat-kshanadol || sva-dattâm para-
 112. dattâm vâ pâlayanti vasumdharâm | ya-
 113. sya yasya yadâ bhûmi tasya tasya tadâ phalam
 114. sva-dattâm para-dattâm vâ yô harêta vasumdha-
 115. râm shashti-varusha-sahasrânî vishtâyâm jâya-
 116. tê krimi || gâm êkâm ratnikâm êkâm bhûmê-
 117. r apyêkam amgulam | haran narakam avâpnôti yâ-
 118. vad âbhûta-samplavam || sâsanam ide-

- 119 lliya śāsanam ārittar êke salisuve nân î śāsa-
 120. naman embâ-ghâtukan āsuratara-Rauravake gala-
 121 galan iligum || maingala mahā śrī

Translation

LL 1-8

Be it well Good fortune, victory and prosperity Salutation to Brahma Skanda Victorious is the manifested Boar form of Vishnu, which has agitated the ocean and in the edge of whose tusk extending north-south rests the earth May the son of Umā, the commander-in-chief of all the gods, whose vehicle is the peacock, whose tender feet shine on account of the jewelled crown worn by Indra (touching them) be pleased to grant your desires.

LL 8-14.

Brahma's famous son is Atri, Atri's son is Sôma, Sôma's son is Budha, Budha's son was the king Pîru, whose son was Âyu His son was Nahusha and Nahusha's son was Yayāti and Yayāti's son was Yadu From Yadu originated the Yādava race in the world.

LL. 14-26

Prosperous was the king Krishnarāja, an Indra in wealth, eminent for his prosperity and good fortune (ûrjita-śubhatungam), conqueror of enemies, born of the Yādava race, sole lord of the universe and a Meru among the Rattas The king Krishna of unrivalled valour, a sun among heroes (Gandamârttānda), a thunderbolt, powerful in breaking the mountains the enemy kings, possessed of arms renowned (for their valour), a wild fire in consuming the forest that is the whole army of the fierce enemy, an Agastya to the ocean the famous enemy kings, possessor of spotless fame and a Yudhishṭhira in righteousness attained great name Filled with great devotion, that king, a treasure of good qualities granted lovingly the village named after a tank (Kereyapalli) to the god Shanmukha for food offerings.

LL. 27-46.

A lion to the elephants the enemies with bad qualities, a fierce gale to the clouds the hostile kings, an axe to the trees the enemy kings, a thunderbolt to the mountains the fierce kings, before whom enemies bow, Vîra-Ballâla, born of the great Yādava race, became famous over earth

A dependant on his lotus feet —

A Manmatha in form, a Kalpa tree to the *māgadhas* (bards), a wild fire to the forest, the enemies, a Garuda to the chiefs of serpents the enemies, an elephant to the lotuses the enemy dandanāthas (generals), a treasure of great fame, the sole Hanumân for valour, an adamant cage to those who take refuge in him, was the minister Mahādêva A treasure of human achievements (purushārtha), an ornament of honour, a bee in the lotus the holy and divine feet of Kêdâra, an adaman-

tine cage to the refugees, a Bhîma in battle to the titled, before whom the enemy bends down, a dependant on the lotus feet of king Ballâla and an adamantine cage to those who take refuge in him—thus prospered Mahadêva

LL. 47-69.

Be it well While the refuge of the whole universe, favourite of the goddess of wealth and earth, king of kings, supreme lord, supreme master (parama-bhîtâraka), a sun to the firmament the Yâdava family, crest-jewel of righteousness, king over Male chiefs, champion over Malapas, terrible in battle, possessed of valour unassisted by others, Śanivârasiddhi, Girîdurgamalla, niśśanka-pratâpa-chakravartî-Hoysalarâya Vîra Ballâladêva, made the whole earth subject to his rule (undige-sâdhyam mâdi) with his sword shining in his arms, and was ruling in peace and happiness in his residence in Madhuvana on a bank of the Tungabhadra.—

LL. 70-88.

Be it well Possessed of all good attributes, the illustrious mahâpradhâna-sênâdhipati, lord over seventy-two officers, ruler of innumerable regions, master of all wealth, an adamantine cage to those who take refuge in him, worshipper of the holy feet of the god Kêdâradêva, destroyer of enemy troops, Mahâdêva-dandanâyaka, with the permission of his master Vîra Ballâladêva, on the new moonday in the dark half of Phâlguna in the year Krôdhana, being the 1127th year of the Śaka king, on Vaddavâra, on the occasion of a solar eclipse renewed with respect, the gift made previously by Krishnarâja to the god Svâmidêvar (Shanmukha) and lost after a long lapse of time and now restored permanently by the minister of the king Ballâla.

LL. 88-94

When Mahâdêva-chamûpa of unshakable courage made the gift of Kereyapalli, Vishnu-kara-brahmachâri obtained it for offering food to the god Guha (Shanmukha) A bee at the lotus feet of Vishnu, worshipped by the gods beginning with Indra, versed in all arts was the famous Vishnu-kara-Brahmachâri-dêva on earth

LL. 95-121

The western boundary of that Kereyapalli —the white cluster of stones (belguppe) to the south of the foot-path leading from that village to Honnoreyapalli and Lakkheya's bund directly to the north of that cluster of stones. The northern boundary of the village —Oravina-kuppe to the south of Sindû and Kadavina-betta to the east of it. The eastern boundary of the village —the hill Dêvagiri extending southwards, etc. The southern boundary of the village —no need to use many words to explain this [The meaning of the phrase *erâledegam svâmi-bêdham illappaadu* is not clear]. Therefore he who lovingly protects this charity will get the merit of giving away thousand cows to Brahmans with gifts of money at the time of a solar eclipse in Kurukshêtra, Guhakshêtra and Kâsîkshêtra.

But in case one destroys this charity puffed with pride, he will immediately incur the great sin of killing those cows and Brahmans. Whether it be one's own gift or gift made by others, whoever is the ruler of the earth and to whom the land belongs gains the fruit of making the gift. He who confiscates land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who seizes a cow or land of the size of a cubit (*ratnikā*) or even of an inch will suffer in hell till the time of the universal dissolution. The evil man who says "Whence is this śāsana?", "Who gave this śāsana?", "Why should I carry out this śāsana" will descend quickly to the terrible hell Raurava.

Good fortune. Prosperity.

Note

This record was discovered in a shrine close to the Shanmukha temple on the Kumârasvâmi hill. It is of great interest as it records a grant of land for the temple of Shanmukha which is rather unusual in the Mysore State and its adjoining territory, gifts of lands to the temples of Vishnu, Śiva and Durgâ being the most common. It is not a fresh grant of land but the restoration of a previous grant made several centuries before by the Râshtrakûta king Rattaramêru Śubhatunga Krishnarâja. Who this Krishnarâja was, whether he was the Râshtrakûta king Akâlavarsha Śubhatunga Krishna II (c 884-913) or Akâlavarsha Krishna III (939-968) cannot be definitely ascertained. Probably he was the latter king.

The restoration of the grant is said to have been made by a general called Mahâdêva serving under the Hoysala king Ballâla. The date of the new grant is given as Ś1127 Krôdhana sam, Phâl. ba 30 Vaddavâra, solar eclipse which corresponds to 11th March A. D. 1206, a Saturday and a day of solar eclipse according to Svâmikannu Pille's Ephemeris. In other words the restoration of the grant was effected after a lapse of three centuries from the date of the original gift.

The donee is named Vishnukara-brahmachâri and he is stated to be a devotee of Vishnu. Although the grant itself is made for services in the Shanmukha temple, the donee who managed the grant was a Vaishnava.

The village granted Kereyapalli is within a short distance of the hill where the temple of Shanmukha is found. Sindûr is probably the same as Sandûr, the capital of the Raja of Sandur and is also situated nearby. The hill Dêvagiri is evidently the Kumârasvâmi hill on which the temple is situated.

There is a peculiar tradition in connection with this temple of Shanmukha. Women are not allowed to see the god and special precautions are taken by the temple authorities to see that no female is found on the road opposite the temple at the time of offering worship to the god. It is said that if any woman disobeys this injunction she will become a widow for seven incarnations. The story is related that Pârvatî the mother of the god Shanmukha went in search of a bride

for the god and reported later that she had found a girl exactly like herself Shanmukha refused to marry her stating that she should be looked upon like a mother by him since Pārvati stated that she resembled her closely. But Pārvati was enraged at his disobedience of her words and Shanmukha is said to have in return vomitted all the milk he had drunk at her breast and the spot where he did so became full of *vibhūti* (holy ash) and cursed that no woman should see him. At some distance from the temple white mud of a peculiar softness is found in the earth and is dug up once in three years and distributed by the temple authorities as *prasāda* to pilgrims. This white earth or Kumārasvāmi-vibhūti as it is called, is believed to have miraculous powers of curing diseases and warding off evil spirits and is much sought after.

The imprecation includes a well-known Kannada verse which contains a threat that he who destroys the grant will go to Raurava Hell

The worship of Shanmukha is very ancient going to the days of the Mahābhārata which contains the story of his conquest of Tārakāsura and his miraculous birth on *śara* grass is related there and also in the Rāmāyana. The Kadamba kings call themselves as svāmi-mahāsēna-pādānudhyāta, meditators on the sacred feet of the God Mahāsēna (same as Shanmukha). The name Svāmi when used alone generally indicates Shanmukha. Thus Svāmi Malai near Kumbhakōnam in Tanjore District contains a temple of Shanmukha and is hence so called. He is generally depicted as Kumāra or an unmarried boy. But certain stories describe him as having a wife named Valli. His temples are often found situated on hill tops

50

At the village Chōranūr, in the Kūdlagi Taluk, Bellari District,
on a stone standing in the street opposite the Vīrabhadra temple.

Size 5' × 2'

Kannada language and characters.

ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಗೆ ಕೂಡಲಿ ತಾಲ್ಲೂಕು ಚೋರನೂರು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನಕ್ಕೆ ಎದುರುಗಡೆ
ಬೀದಿಯಲ್ಲಿರುವ ಶಾಸನ

ಪ್ರಮಾಣ 5' × 2'

1. ನಳನಾಮ ಸಂವತ್ಸರ
2. ದ ಅಶ್ವಿಜ ಶು ಕಂಠ ರಾಜ ಶ್ರೀ
3. ಗುಡೆಕೋಟೆ ಸೊಂಡುರ ರಾ
4. ಜಪನಾಯಕ ಅಯನವರಾ
5. ಬೆಸ [ದಿ] ನಾಯಂದರಾ || ಚಿ
6. ಲಿಮಿನಾಯಕರು ಚಿಕ

7. ದ ಕಾಱು ಸೀಮೆಗೆ ಹೆಡಿಗೆ
8. ಉಲು ಬಂಡಿ? ದೆರಿಗೆ ಮಿ
9. ತ ಸಂತಾನ ಚಿಕೆಱುಸೀಮೆ
- 10 ಗೆ ತೆಕುಳತಿಯಿಲ
11. ಸೂರ್ಯ ಚಂದ್ರಾದಿಗಳುಳ್ಳವರಿ
12. . ಸುಖದಲ

Note.

This record registers the remission of certain taxes on the barbers granted by the Chief Rājapanāyaka-ayya of Sondūr, in the Gudikote kingdom. The chief of the barbers is named Chelimināyaka. It is stated that in the province of Chikadakāre-sime, taxes named *hedige* (tax on head loads), *ulu* [*hu*], tax on carts, *mtasantāna* (limited children ?) are remitted and in the province of Chikeru some tax *tekulati* ?, (the meaning of which is not clear) seems to have been remitted. This exemption was to be perpetual, to last for as long as the sun and moon endure.

The grant is dated Nala Sam. Āṣviyuja śu 10. No Śaka year is given. The characters seem to belong to the seventeenth century A.D. Taking Ś 1598 Anala, the date will correspond to October 6th 1676 A. D.

51

At the same village Chôranur, on a stone in the Virabhadra temple.

Size 3' X 5'

Kannada language and characters.

ಅದೇ ಚೋರನೂರು ಗ್ರಾಮದ ವಿರಭದ್ರ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶಾಸನ

ಪ್ರಮಾಣ 3' X 5'

1. ಶುಭಮಶ್ವ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುಷ್ಯ ದ
2. ಯ ಶಾಲಿವಾಹನ ಶಖ ಸಾ ೧೪೬೯ನೆಯ
3. ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೨ ಯಲು
4. ಶ್ರೀ ಮತು ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
5. ಸದಾಸಿವರಾಯ ಮಹಾರಾಯರ ಹಡಪದ
6. ಮಲ್ಲಪ್ಪನಾಯಕರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ ಭ್ರಂಹ ರಾ
7. ಉತರು ಚೋರಮನೂರ ಗೆಉಡಸೇನ ಬೋವರು ಬ
8. ಡಗಿ ಕಂಮಾಱರಿಗೆ ಹಾಕಿ ಕೊಟ ಶಾಸನ ನೀಲು
9. ವರುಷ ೧ ಕೆ ಯಿಬರು ವರಹ ೩ ಮೂಱುವರ
10. ಹಾನು ಕೊಟುಯಿಹುದು ನಿಮಗೆ ಹಳಿ ೧
- 11 ಕೆ
- 12

Note.

This record belongs to the reign of Sadâśiva, king of Vijayanagar and records a grant made to smiths by Brahmarâvuta, agent for the affairs of Hadapada Mallappanâyaka, a subordinate of the king, to the gauda, sênabôva, carpenter and smith of Chôranianûr (same as the village Chôranûr). The terms of the grant are not clear as the last 2 lines cannot be clearly made out. Two groups, one group probably consisting of the shanubhog and gauda and the other consisting of the carpenter and smith had to pay 3 varahas per year and in return some remissions seem to have been made of the taxes payable by them for the village.

The grant is dated Ś 1469 Sâdhârana sam, Kâr. ba 3. Ś 1469 is however Plavanga, apparently it is a mistake for Ś 1472 which corresponds to the cyclic year Sâdhârana. Taking the latter year the date corresponds to October 28, 1550.

52

At the same village Chôranûr, on a slab near the entrance of the Hanumantarâya temple.

Size 3' × 8'

Kannada language and characters

ಅದೇ ಜೋರನೂರು ಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಎಡಗಡೆ ಗೋಡೆಗೆ
ಒರಗಿಸಿರುವ ಕಲ್ಲು
ಪ್ರಮಾಣ 3' × 8'.

- | | | | | | |
|-----|-----------------|---|---|---|---|
| 1 | ಪ್ರಮೋದೂತ ಸಂವ | | | | |
| 2 | ತ್ವರದ ವೈಶಾಖ | | | | |
| 3 | ಶುದ್ಧ ೧ ಯಲು ರಾ | | | | |
| 4 | ಜ ಶ್ರೀ ಗುಡಿಕೊಟೆ | | | | |
| 5 | ಸೊಂಡೂರ ಯಿಮ್ಮಡಿ | | | | |
| 6 | ರಾಜಪನಾಯಕ ಅ | | | | |
| 7 | ಯ ನವರ ಸಹೋ | | | | |
| 8 | ದರ . | . | . | . | . |
| 9 | . . | . | . | . | . |
| 10. | . . | . | . | . | . |
| 11. | | . | . | . | . |
| 12. | | . | . | . | . |
| 13. | . . | . | . | . | . |

Note.

The lower portion of this inscription is very clumsily engraved and the letters cannot be clearly made out. The remaining lines seem to record a grant by a brother of Immadi Râjapa Nâyaka Aya of Sondûr in Gudikôte. This chief was probably a son of Râjapa Nâyaka of the previous record (No 50). The inscription is not dated in the Śaka era. The date is given as Pramôdûta sam Vais. śu 1. Pramôdûta here is probably Ś 1612 Pramôda, 14 years after the previous grant and the date may correspond to 31st March 1690, taking Adhika Vaisākha as the month meant.

53

MYSORE DISTRICT.

(Supplementary Inscriptions)

MYSORE TALUK.

In the Mysore City, on a brass plate in the shape of a lotus called Santânâmbuja framed and kept in the Jagan Mohan Palace, Mysore composed during the reign of the Mysore King Krishnarâja Vodeyar III.

KANNADA CHARACTERS

Language Sanskrit and Kannada

ಮೈಸೂರು ಜಗನ್ನೋಹನ ಬಂಗಲಿಯಲ್ಲಿ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ ಕೆತ್ತಿ ಇಟ್ಟಿರುವ ಮೈಸೂರು
ಮಹಾರಾಜರ ವಂಶಾಂಬುಜ

ಮೇಲುಭಾಗದಲ್ಲಿ. —

1. ಶ್ರೀಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣ ಚೂರ್ಣಿಕಾ ಪ್ರಾರಂಭಃ || ಶ್ರೀರಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಂದ್ರವಂಶ ಮುಕ್ತಾಫರಾಯಮಾನ ಯದುನಂತತಿ ಸಮುದ್ಭವ ದಾದಿ ಯದುಮಹಾರಾಜಕುಲ
2. ಲರಾಮ ಭೂತ ಬೃಹದ್ಬಟ್ಟಚಾಮರಾಜ ತನೂಜ ತಿಮ್ಮರಾಜಾತ್ಮಜ ಮಹಾ ಚಾಮರಾಜ ತನೂಭವ ಬೆಟ್ಟಚಾಮರಾಜನಂದನ ತಿಮ್ಮರಾಜಾತ್ಮ ಪರಿಪಾಲಕ ಚಾಮರಾಜ ಪ್ರಿಯತನಯ ಬೆಟ್ಟಚಾಮರಾಜ ಕರುಣಾಕಟಾಕ್ಷ ಸಮಾಸಾದಿತಮಹಾರಾಜ್ಯಾಧಿಪತ್ಯ ಧಾರೇಯ | ರಾಜಾಧಿರಾ
3. ಜ ಕರ್ಣಾಟಕ ಜನಪದರಾಜ್ಯಲಕ್ಷ್ಮೀತಾಟಂಕಾಯಮಾನ! ಮಹೀಶೂರನಗರ ಶ್ರೀರಂಗಪಟ್ಟಣಾಭಿಧಮಹಾಸಂಸ್ಥಾನ ವಿದ್ಯೋತಮಾನ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ರಾಜ ಕ್ಷಿತಿಪಾಲ ಕುರಾನಂದನ ಚಾಮರಾಜ ಮಹೀಪಾಲ ಪರಿಪಾಲಿತ ಮಹಾರಾಜ್ಯಧುರಂಧರ ಯಿಮ್ಮಡಿ ರಾಜಸುಕೃತಸಂಪ
4. ತ್ವರಾಯಿತಮಹಾಧರ್ಮ ಪಂಚರತ್ನನಿರ್ಮಾಣಧುರೀಣಾಪ್ರತಿಮ | ಭುಜಬಲಪರಾಕ್ರಮ ಸಮುತ್ತಾರಿತ ಪೈರಿವರ್ಗ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಮಹಾರಾಜ ಹೃದಯಾನಂದಕರಾನೇಕಧರ್ಮಕನಿತಮಾನಸ ದೊಡ್ಡ ದೇವರಾಜ ನೃಪಾಲ ವರತನಯ | ನವಕೋಟಿ ನಾರಾಯಣ ಪದಾಲಂಕೃತ
5. ಸಮಸ್ತಮರ್ಯಾದಾದಿ ವೈವಸ್ಥಾಪಕ ಚಕ್ರದೇವರಾಜ ಮಹಾರಾಜಾತ್ಮಜ ಕಂಠೀರವ ಮಹಾರಾಜತನೂಜ ದೊಡ್ಡ ಕೃಷ್ಣರಾಜ ಕುರೋದ್ಭವ ಚಾಮರಾಜ ಸಮಾಸಕ್ತ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಹೃದಯಾನಂದಕರ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜ ಪ್ರಿಯತನೂಜ ನಂಜರಾಜ ಮಹಾಸಾಮ್ರಾಜ್ಯ ಧುರಂಧರ

6. ಬೆಟ್ಟಚ್ಚಾಮರಾಜ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಸ್ವಯಂವರವರಾಯಮಾಣ ಸರ್ವಜನ ಸುಕೃತಾನಂದ ರಾಶಿವಾರಾಶಿ ಕೌಸ್ತುಭಾ
ಯಮಾನ ದೇವಬ್ರಾಹ್ಮಣ ಮನೋರಥ ಪರಿಪೂರಣ ಕಲ್ಪಶಾಖಶಾಖಾಯಿತ ಭುಜಲತಾಲಂಕೃತ | ಶ್ರೀಮಚ್ಚಾ
ಮುಂಡಿಕಾಂಬಾಚರಣಾರವಿಂದ ಮಿಳಿಂದಾಯ

ಬಲಗಡೆ.—

- 7 ಮಾನಮಾನಸತಾಸಮಾಸಾದಿತ ಸಮಸ್ತ ಪುರುಷಾರ್ಥ ಪರಿಶೋಭಿತ ಸತ್ಯಸಂಧ ಕೋಟಿ ಪಂಚಾಕ್ಷರಿ ಪುರಶ್ಚರ್ಯಾ
ಪರಿಶೋಭಿತ |
- 8 ಶ್ರೀಕಂಠೇಶ್ವರ ಕರುಣಾಕಟಾಕ್ಷಪೂರ್ಣಪಾತ್ರ ಶ್ರೀಮನ್ಮಂಮಡಿ ಚಾಮರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮ ಧರ್ಮಪತ್ನೀ
ಕೇಂಪನಂ
9. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾಣಃ | ಶ್ರೀಮದ್ರಾಜ್ಯಾಂಗಧರಾಗಿರಿಂದುಶಕೋಲ್ಲನ
- 10 ದಾನಂದ ವರ್ಷಶುಚಿಕೃಷ್ಣ ದ್ವಿತೀಯಾ ಚಂದ್ರವಾಸರ ಶ್ರವಣತಾರಾ ಮೃಗರಾಶಿ ಕನ್ಯಾಲಗ್ನ ಸಂಸಕ್ತಾಭಿಷಿ
- 11 ನ್ನ ಹೂರ್ತಸಮಯ ಶ್ರೀಚಾಮುಂಡಿಕಾಂಬಾ ಮಹಾಪ್ರಸಾದ ಪರಿಕಲ್ಪಿತಾವತಾರಃ ಸುಕೃತಿಸಂತತಿ
- 12 ಚಿಂತಾಮಣಿಃ | ಶಾರ್ಙ್ಗದಾರ್ಯಗಾಂಭೀರ್ಯ ಧೈರ್ಯ ಸ್ಥೈರ್ಯ ಚಾತುರ್ಯೈಶ್ವರ್ಯ ಸೌಂ
- 13 ದರ್ಯವಿದ್ಯಾವಿನಯಶಕ್ತಿ ರಾಜನೀತಿ ತೇಜಸ್ವಾಹಸಾದ್ಯನಂತ ಕಲ್ಯಾಣಗುಣಗಣ ರತ್ನರತ್ನಾ
- 14 ಕರಾಯಮಾಣಃ | ಶಮದಮುಕ್ತಮಾದಯಾದಾಕ್ಷಿಂಣ್ಯಾದ್ಯಾತ್ಮ ಗುಣಾಲಂಕೃತಃ | ಸಿದ್ಧಾ
- 15 ಧೀರೈಕತನುಜನಬೃಂದ ಜಗತ್ಪ್ರಾಣಾಯಮಾನ ಸಿದ್ಧಾರ್ಥಿವತ್ಸರ ಜ್ಯೇಷ್ಠಕೃಷ್ಣ ತ್ರ
- 16 ಯೋದಶೀಂದುವಾಸರ ಬ್ರಹ್ಮತಾರಾಕಲಿತ ಕನ್ಯಾಲಗ್ನ ಸುಮುಹೂರ್ತ ಕ
- 17 ಣಾರ್ಹಕ ಮಹಾರಾಜ್ಯ ಪಟ್ಟಾಭಿಷಿಕ್ತಃ | ಆತ್ರೇಯಸಗೋತ್ರಾಶ್ವರಾಯನ
- 18 ಸೂತ್ರಬುಕ್ಕಾಖಾನುವರ್ತಿ ತುಲಾಪುರುಷ ಹಿರಂಣ್ಯಗರ್ಭಗೋನ
- 19 ಹಸ್ತವಸುಂಧರಾಗ್ರಹಾರಾದ್ಯನೇಕ ಮಹಾದಾನವಿಶರಣ ಸ
- 20 ಮೇಧಮಾನಕೀರ್ತಿ ಮಂಜರಿ ಪುಂಜವಿರಾಜಿತ ಸಕಲದಿಶಾ
- 21 ಮಂಡಲಃ | ಅಪರಿಮಿತ ವಾಹೀಕೂಪ ತಟಾಕದೇವಾ
22. ಲಯ ಗೋಪುರಾನ್ವ ಸತ್ರಸೋಪಾನ ಸರಿತ್ಸೇತು ಮಂ
- 23 ಟಪ ಧರ್ಮಶಾಲಾರಾಮಾದ್ಯನೇಕ ಧರ್ಮ
- 24 ಸಂಸ್ಥಾಪನ ಧುರೀಣಃ | ರಜತಪೀಠಪುರನು
- 25 ಬ್ರಂಹ್ಮೇಣ್ಯಾದಿ ದಿವ್ಯಕ್ಷೇತ್ರ ವಿರಾಜಮಾ
- 26 ನದೇವತಾ ದರ್ಶನ ಸಮುದ್ರಪ್ರಮು
27. ಖ ಸಕಲ ತೀರ್ಥಯಾತ್ರಾಸ್ನಾನ
28. ಪರಿಶುದ್ಧ ನಿಜಾಂತರಂಗಃ |
- 29 ಸಮಸ್ತ ಪ್ರಶಸ್ತವಸ್ತುನು
- 30 ಬೋಧಕ ಶ್ರೀಚಾ
31. ಮುಂಡಾಲಘು
32. ನಿಘಂಟು | ವಿಷ್ಣು
- 33 ಕಥಾಪ್ರ
- 34 ತಿಪಾದಕ
- 35 ಶ್ರೀ
- 36 ಕೃಷ್ಣ
37. ಕಥಾ
- 38 ಸಾರಸಂ
- 39 ಗ್ರಹ | ಸ
40. ಕಲದೇವತಾ

- 41 ಧ್ಯಾನನವನಿಧ್ಯಾ
42 ತ್ಯಕ ಶ್ರೀತತ್ಪನಿಧಿ |
43. ಆರ್ಯಾಭಿ ನಂದನೀಯ
44. ದಶರಥನಂದನ ಚರಿತ್ರ | ಸಾ
45. ಗಂಧಿಕಾ ಪರಿಣಯ | ಸಮಸ್ತಕೋಶ
46 ಶಬ್ದಾಲಂಕೃತ ವಿದ್ಯಚ್ಚಕೋರ ಜೀವಾತುಚಂ
47 ದ್ರಿಕಾಮಂಡಲ ವಿಭಾಸುರ ಮಹಾಕೋಶ ಸುಧಾಕರ |
48 ಸೂರ್ಯಚಂದ್ರಾದಿ ವಂಶಾವತರಣ | ಗಣಿತಜ್ಞ ಮನೋರಂ
49 ಜಕ ಪ್ರಭಾವಳಿ ವ್ಯಾಖ್ಯಾನಸಹಿತ ಸಂಖ್ಯಾರತ್ನ ಕೋಶ | ಗ್ರಹಣದರ್ಪಣ |
50 ದಶಾವಿಭಾಗಪ್ರದೀಪಿಕಾ | ಪೂರ್ಣತಾರಾಜಗನ್ಮೋಹನಾದಿ ವಿಚಿತ್ರತರತುರಗಪ್ಲುತಿ
51. ವಿಲಸಚ್ಚಕ್ರಪರಿಶೋಭಿತ ಚತುರಂಗ ಸಾರಸರ್ವಸ್ವ ಶ್ರೀಚಕ್ರಮಂಜರಿ ಶ್ರೀಮಚ್ಚಾಮುಂಡಿಕಾಂಬಾದಿನ
52 ಮಸ್ತ ದೇವತಾಸ್ತೋತ್ರಾವಳಿ ಮಂಗಲಾಶಾಸನಾಷ್ಟೋತ್ತರಾಷ್ಟೋತ್ತರ | ಪುರಾಣ ಟೀಕಾದ್ಯನೇಕ ಗ್ರಂಥ
ನಿರ್ಮಾಣಪ್ರಕಾಶಿ
53 ತ ಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥ ಪಾಂಡಿತ್ಯ ವೈಭವಃ | ಭುಜಬಕ್ಷ್ಮದ್ವೀಪೇಂದು ಪರಿಮಿತ ಶಕಾಬ್ದಸುಗತ ರಾಜ್ಯಸಚ್ಚಾಭಿ
ಪ್ರೇಕಾದಿಪ
54 ಪಿತಮಸಿದ್ಧಾರ್ಥವರ್ಷ ಜೇಷ್ಠಾಸಿತ ತ್ರಯೋದಶೀ ಭಾಮವಾಸರ ರೋಹಿಣೀ ಕನ್ಯಾಲಗ್ನಾಭಿಜನ್ಮಹೂರ್ತಯಥಾ
55 ಶಾಸ್ತ್ರವಿಹಿತ ವರ್ಷವೃದ್ಧ್ಯಭಿಷೇಕ ಮಹೋತ್ಸವ ಸಮುತ್ಸೇಜಿತ ಮಹಾರಾಜತೇಜಃಪ್ರಭಾವಃ | ಶ್ರೀಮತ್ಸಮಸ್ತ

ಎಡಗಡೆ—

- 56 ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಭಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ನಕ್ಕೀ
57 ಶೂರ ಮಹಾನಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾನಿಕಲ ಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜ ಕ್ಷಿತಿಪಾಲ ಪ್ರಮುಖನಿಖಿಲ
58 ನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿದ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾ
59. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಚಂಡಪ್ರಚಂ
60 ಡೋರ್ದಂಡ ರಿಪುತಿವೀರ ಮಾರ್ತಾಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂ
61 ಖ ಚಕ್ರಾಂಕುಶ ಕುರಾರಮಕರ ಮತ್ಸ್ಯ ಶರಭಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನು
62 ಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತಃ || ಶ್ರೀಮಹಾವಿಷ್ಣುರಿವಜಗತ್ಪಾಲ
63. ನಾಧಿಕಾರಧುರೀಣಃ | ಶಂಕರ ಇವನರ್ವಜ್ಞಃ | ಪಣ್ಣುಖ ಇವಶಕ್ತಿಸಂಪನ್ನಃ |
64 ಬ್ರಹ್ಮಸ್ವತೀರಿವಪ್ರಜ್ಞಾಶಾಲೀ | ಶ್ರೀರಾಮ ಇವ ಸುಕೀರ್ತಿ ವೈಭವಃ | ಶ್ರೀ
65 ಕೃಷ್ಣ ಇವಭಕ್ತರಕ್ಷಕಃ | ಸುಬ್ರಂಹಣ್ಯ ಇವಸದಾನ್ನದಾತಾ | ಸೂ
66 ರ್ಯ ಇವತೇಜಸ್ವೀ | ಚಂದ್ರ ಇವ ಅಹ್ಲಾದಕರಃ | ಇಂದ್ರಇವ ಐ
67 ಶ್ವರ್ಯಭೋಗಸಂಪನ್ನಃ | ಹಿಮಾಚಲ ಇವಧೈರ್ಯವಾನ್
68 ವೀರಭದ್ರ ಇವಶತ್ರುವಿಧ್ವಂಸೀ | ಕಾರಾಗ್ನಿರುದ್ರಇವ
69 ಪ್ರಚಂಡಕೋಪಃ | ಸಮುದ್ರ ಇವ ಗಾಂಭೀರ್ಯ
70 ವಾನ್ | ಬಲೀಂದ್ರ ಇವ ಔದಾರ್ಯವಾನ್
71 ಭೂಮಿರಿವಕ್ಷಮಾನ್ವಿತಃ | ಹರಿಶ್ಚಂದ್ರ ಇ
72 ವಸತ್ಯಪ್ರತಿಜ್ಞಃ | ಭೀಮ ಇವ ಪ್ರತಿಜ್ಞಾ
73 ತಾರ್ಧನಾಧಕಃ | ಅರ್ಜುನ ಇವ
74 ಧನುರ್ವಿದ್ಯಾವಿಶಾರದಃ | ಸ
75. ಹದೇವ ಇವ ಭಾವಿಕಾರ್ಯ
76 ಪರಿಜ್ಞಾತಾ | ಚಂತಾಮ
77. ಣಿರಿವಚಿಂತಿತಾರ್ಥ

- 78 ಪ್ರದಾಯಕಃ | ಕ
 79 ಲ್ಲವ್ಯಕ್ಷ ಇವ ಸ
 80. ವರ್ಭೀಷ್ಠ
 81. ದಾಯ
 82. ಕಃ | ಅ
 83 ಕಾಶ
 84 ಇವ
 85 ನಿರ್ಲಿ
 86 ಪ್ರಃ | ಜನ
 87 ಕ ಇವ ಮ
 88 ಹಾ ಯೋಗೀ | ಧ್ರು
 89 ವ ಇವ ಬಾಲ್ಯಪ್ರಾಪ್ತ
 90 ಮಹಾರಾಜಪಡಃ ||
 91 ಮಾರ್ಕಂಡೇಯ ಇವ
 92 ದೀರ್ಘಾಯುಷ್ಮಾನ್ || ಶ್ರೀ
 93 ಚಾಮುಂಡಾ ಪದಾಂಭೋಜ ಭ್ರಮ
 94 ರಾಯಿತಮಾನಸಃ | ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರಸಾ
 95 ದಲಬ್ಧ ಸರ್ವಸಾಮ್ರಾಜ್ಯಶಾಲೀ | ಶಿವಪೂಜಾಬ
 96 ದ್ಧದೀಕ್ಷಾಧುರೀಣಃ | ನಂಜರಾಜವರ್ಮಾಭಿಧಮುಮಂ
 97 ಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮಸ್ಸರ್ವೋತ್ಕೃಷ್ಟೋ ಜಗದ್ವಿಖ್ಯಾ

98 ತೋವಿರಾಜತೇ || — || ೮೦೮ || — || ಶಾಲೀವಾಹನ ಶಕ ವರುಷಂಗಳು ೧೭೮೩ನೇ ರೌದ್ರಿಸಂವ

99. ತ್ವರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಸ್ಥಿರವಾರಕ್ಕೆ ಸರಿಯಾದ ಸನ್ ೧೮೭೦ನೇ ಮೇ ತಾರೀಖು ೫೮೫ ಯೀಮಹಾ
 100 ರಾಜಸಂತಾನಾಂಬುಜಪು ! ವೈಭವವಿವರಣ ಚಾರ್ಣಿಕಾಸಹ ಜಗತ್ತಿನಲ್ಲಿ ವೃದ್ಧಿಯುಂಟೊಂದಿ ಆ
 101. ಚಂದ್ರಾರ್ಕಮಾಗಿ ಯಿರಲೀಯೆಂದು ಜಗಜ್ಜನನಿಯಾದ ಶ್ರೀಚಾಮುಂಡೇಶ್ವರೀ ಅಮನವರು ದೀಕ್ಷಾ
 102 ಬದ್ಧರಾಗಿ ಪರಿಪಾಲನೆಯಂಗೈಯುತ್ತಲಿಧಾರೆ || ಮಂಗಳಾನಿಭವಂತು || ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ ||

(ಅಂಬುಜದ ಬುಡದಲ್ಲಿ)

- 103 ಚಂದ್ರವಂಶೋತ್ಪನ್ನರಾದ ಮಹೀಶೂರ ಸಂಸ್ಥಾನವನ್ನಾಳುವ
 104 ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಆದಿಯದುರಾಯರ ಸಂತಾನಾಂಬುಜ ||
 105. ಸಂತಾನಾಂಬುಜ ಮಧ್ಯಸ್ಥ | ಸಿಂಹಾಸನಪದಾಶ್ರಿತಃ | ಯದುರಾಯಾದಿ ಸಂಯುಕ್ತೋ | ರಾಜತೇ ಕೃಷ್ಣಭೂ
 106 ಮೇಣಃ || ೧ || ಭಸಿತಲಸಿತಫಾಲಂರಮ್ಯ ರುದ್ರಾಕ್ಷಮಾಲಂ | ಕನಕಮಯಸುಚೇಲಂ ಕಾಮನೀಯ ಸ್ವಲೀ
 107 ಲಂ | ಸದವನಪರಶೀಲಂ ಚಾರುಚಾಪೇಂದ್ರ ಬಾಲಂ ಹೃದಯಕಮಲಮುಧೈ ಸಂತತಂ ಭಾವಯಾಮಿ || ೨ ||

(ಬುಡದ ಬಲದಲ್ಲಿ)

108. ಯೀಸಂತಾ
 109 ನಾಂಬುಜವಂ
 110 ವೈಭವವಿವರಣ
 111. ಚಾರ್ಣಿಕೆಸಹ ||
 112 ಸರಿಗೆ ಚಂನಪ್ಪನಮೊಂ

(ಬುಡದ ಎಡದಲ್ಲಿ)

- 113 ಮಗ ಚಿ
 114 ತ್ರದ ರಾಮಪ್ಪನ
 115 ಮಗ ಶಿಲ್ಪಾಧಿಕಾರಿ
 116 ಚಿತ್ರಗಾರ ತಿಪ್ಪಣ್ಣ
 117. ಬರದು ವಪ್ಪಿಶಿದ್ದು

ಅಂಬುಜದಳಗಳಲ್ಲಿ.

(೧ನೆಯ ದಳ)

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| 1. ೧ ನೆ | 9. ಕಂಠೇತ್ವರ ಪ್ರಸಾದದಿಂ ಮೈಸೂರಲ್ಲಿ |
| 2. ಪಟ್ಟವಂ ನಾ | 10. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೀಚದುಷ್ಟ |
| 3. ಳುವ ದ್ವಾರಕೀವಿಜಾ | 11. ರಂ ಶಿಕ್ಷಿತಿ ಪಾಳ್ಯಪಟ್ಟುಗಳಂ ಸಾಧಿ |
| 4. ಪುರದಿಂದ ಬಂದ ಯದುವಂ | 12. ಶಿ ಮೈಸೂರ ನಂಸ್ಥಾನವಂ ಮಾಡಿ ವಂ |
| 5. ಶೋತ್ವನ್ನ ಆದಿ ಯದುರಾಯರು ಶ | 13. ಶಾಭಿವೃದ್ಧಿ ಕರಮಾದ ಧರ್ಮಗಳಂ |
| 6. ಕ ೧೨೬೩ ನೆ ಸಾಧಾರಣ ಸಂ ಮಾಘಶುದ್ಧ ೩ ಲ್ಲೂ | 14. ಗೈದು ಅಳಿಕೆ ವರುಷ ೨೪ ಮಾ |
| 7. ಜನಿತಿ ೧೩೨೨ ನೆ ಪ್ರಮಾಧಿ ಸಂ ಮೈಶಾಖ ಶುದ್ಧ | 15. ಸ ೩ ದಿನ ೫ ಪತ್ನೀರು ೩ ಗಂ |
| ೫ ಸೋ | 16. ಡು ಮಕ್ಕಳು ೨ |
| 8. ಮವಾರದಲ್ಲಿ ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀ | |

(೨ನೆಯ ದಳ)

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| 1. ೨ನೆ | 9. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂದ |
| 2. ಪಟ್ಟವಂ ನಾ | 10. ದೇವ ಬ್ರಾಹ್ಮಣರುಗಳಂ ಪೂ |
| 3. ಳುವ ಆದಿ ಯದು | 11. ಜಿಶಿ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ |
| 4. ರಾಯರ ಮಕ್ಕಳು ಹಿರೀ | 12. ರಿಪಾಲನೆಯಂ ಮಾಡುತ್ತ ರಾ |
| 5. ಬೆಟ್ಟಚ್ಚಾಮರಾಜವಡೆರು ಶಕ | 13. ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗೈದ ಅಳಿ |
| 6. ೧೩೩೧ ನೆ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಮಾ | 14. ಕೆ ವರುಷ ೩೫ ಮಾ ೫ ದಿನ |
| 7. ಘ ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿತಿ ೧೩೪೬ ನೆ ಶೋಭಕೃತು | 15. ೧೮ ಪತ್ನೀರು ೪ ಗಂಡು |
| 8. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಲ್ಲೂ | 16. ಮಗ ೧ |

(೩ನೆಯ ದಳ)

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| 1. ೩ ನೆ | 8. ನೆ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಮಾಘ |
| 2. ಪಟ್ಟವಂನಾಳು | 9. ಬಹುಳ ೫ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ |
| 3. ವಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ | 10. ಗಿ ಸುಖದಿಂದ ಪ್ರಜಾಪರಿಪಾ |
| 4. ರಾಜವಡೆರ ಪುತ್ರ | 11. ಲನೆಯಂ ಮಾಡುತ್ತ ಪೃಥ್ವೀ ಸಾ |
| 5. ತಿಂಮಪ್ಪರಾ | 12. ಮಾಜ್ಯವಂಗೈದ ಅಳಿಕೆ ವರು |
| 6. ಜವಡೆರು ಶಕ ೧೩೫೬ ನೆ ಪ್ರಮಾದೀಚ | 13. ಪ ೧೯ ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನೀ |
| 7. ಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಬ ೫ ಲ್ಲೂ ಜನಿತಿ ೧೩೮೧ | 14. ರು ೩ ಗಂಡು ಮಗ ೧ |

(೪ನೆಯ ದಳ)

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| 1. ೪ನೆ | 8. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮಕ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ತತ್ಪರರಾಗಿ ರಾಜನೀತಿಯಿಂ ಕೂ |
| 3. ವ ತಿಂಮಪ್ಪರಾಜವಡೆರ ಪು | 10. ಡಿ ಪೃಥ್ವೀಪರಿಪಾಲನೆಯಂ ಮಾಡಿ |
| 4. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸವಡೆರು | 11. ದ ಅಳಿಕೆ ವರುಷ ೩೪ ಮಾಸ ೧೦ |
| 5. ಶಕ ೧೩೮೬ ನೆ ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ | 12. ದಿನ ೧೪ ಪತ್ನೀರು ೨ ಗಂಡು |
| 6. ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿತಿ ೧೪೦೧ ನೆ ವಿಳಂ | 13. ಮಗ ೧ |
| 7. ಬಿ ಸಂವತ್ಸ [ರ] ದ ಜೇಷ್ಠಶುದ್ಧ ೫ ಯಲ್ಲು | |

(೫ನೆಯ ದಳ)

1	೫ನೆ	8	ರದ ವೈಶಾಖ ಶುಭ ೩ ಲ್ಲೂ ಪಟ್ಟಾಭಿ
2	ಪಟ್ಟವಂ ನಾಳು	9	ಷಿಕ್ತರಾಗಿ ಕೆಲವು ಶೀಮೆಗಳಂ ಸಾ
3.	ವ ಹಿರೀ ಚಾಮರಾಜ ರಸ	10	ಧಿಶಿ ಅನೇಕ ಧರ್ಮಚರಣೆ ಮಾ
4.	ವಡೆರ ಪುತ್ರ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ	11	ಡಿ ರಾಜ್ಯ ಪರಿಪಾಲನೆ ಮಾಡಿದ
5	ರಾಜವಡೆರು ಶಕ ೧೪೧೫ ನೆ ಪರಿಧಾವಿ ಸಂ	12	ಅಳಿಕೆ ವರುಷ ೩೯ ಮಾಸ ೯
6.	ವತ್ಸರದ ಅಶ್ವೀಜ ಶುದ್ಧ ೮ ಲ್ಲೂ ಜ	13.	ದಿನ ೨೨ ಪತ್ತೀರು ೩ ಗಂಡು
7	ನಿಶಿ ೧೪೩೬ ನೆ ಶ್ರೀಮುಖ ಸಂವತ್ಸ	14	ಮಕ್ಕಳು ೪ ಹೆಣ್ಣು ೪

(೬ನೆಯ ದಳ)

1.	೬ನೆ	8	ಯಲ್ಲು ಜನಿಶಿ ೧೪೭೫ ನೆ ಪ
2	ಪಟ್ಟವಂ ನಾಳು	9	ರಿಧಾವಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ
3	ವ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ	10.	ಶುಭ ೧೩ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
4	ರಾಜವಡೆರ ಪುತ್ರರಾದ ಯಿಂ	11	ಶ್ರೀ ವೆಂಕಟೇಶ್ವರ ಪ್ರಸಾದದಿಂ ಧ
5	ಮಡಿ ತಿಮ್ಮಪ್ಪರಾಜವಡೆರು ಶಕ ವರು	12	ರ್ಮದಿಂ ರಾಜ್ಯವಂಗೈದ ಅಳಿಕೆ
6	ಷ ೧೪೩೪ ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವ	13	ವರುಷ ೧೮ ಮ್ನಾ ೧೦ ದ್ವಿ
7	ತ್ಸರದ ಭಾದ್ರಪದ ಬಹುಳ ೧೦	14	೪ ಪತ್ತೀ ೫ ಗಂಡು ೧

(೭ನೆಯ ದಳ)

1	೭ನೆ	9	ಬಾ ಕಟಾಕ್ಷದಿಂ ಅಶನಿಪಾತ ಘಾ
2	ಪಟ್ಟವಂ ನಾಳು	10	ತದಿಂ ರಹಿತರಾಗಿ ಸತ್ಯದಿಂ ರಾಜ್ಯ
3	ವ ಯಿಂಮಡಿ ತಿಂಮಪ್ಪರಾ	11	ಪರಿಪಾಲನೆ ಮಾಡಿದ ಅಳಿಕೆ ವ
4.	ಜವಡೆರ ತಂಮ ಬೋಳುಚಾಮ	12	ರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯ ಪ
5.	ರಾಜವಡೆರು ಶಕ ೧೪೪೧ ನೆ ಬಹುಧಾನ್ಯ	13.	ತ್ತೀರು ೪ ಗಂಡುಮಕ್ಕಳು
6	ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೭ ಲ್ಲೂ ಜನಿಶಿ ೧೪೯೪	14.	೪ ಹೆಣ್ಣುಮ
7.	ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ ಮಾಘಶುದ್ಧ ೫ ಲ್ಲೂ	15	ಕ್ಕಳು ೪
8.	ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾಂ		

(೮ನೆಯ ದಳ)

1.	೮ನೆ	8	ಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯ
2	ಪಟ್ಟವಂ ನಾಳು	9	ವಂ ಗೈಯುತ್ತ ಧರ್ಮದಿಂ ಪ್ರಜಾ
3.	ವ ಬೋಳುಚಾಮರಾಜ	10.	ಪರಿಪಾಲನೆ ಮಾಡಿದ ಅಳಿಕೆ ವರು
4	ವಡೆರ ಪುತ್ರ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ	11.	ಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ತೀರು
5	ಡೆರು ಶಕ ೧೪೭೨ ನೆ ಸೌಮ್ಯ ಸಂವತ್ಸರದ	12	ಗಳು ೧೩ ಗಂಡು ಮಕ್ಕಳು
6	ಫಾಲ್ಗುಣ ಬಹುಳ ೧೦ ಲ್ಲೂ ಜನಿಶಿ ೧೪೯೯ ನೆ ಧಾ	13.	೫ ಹೆಣ್ಣು ಮಗಳು
7	ತು ಸಂವತ್ಸರ ಅಪಾಧ ಬಹುಳ ೨ ಲ್ಲೂ ಪ	14.	೧ ಸಹಾ

(೯ನೆಯ ದಳ)

1	೯ ನೆ	4	ಡೆರ ತಂಮ ರಾಜವಡೆರು ಶಕ ವರು
2.	ಪಟ್ಟವಂ ನಾಳು	5	ಷ ೧೪೭೫ ನೆ ಪರಿಧಾವಿ ಸಂ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೭
3	ವ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ	6.	ಭಾಮವಾರದಲ್ಲು ಜನಿಶಿ ೧೫೦೧ ನೆ ಬಹುಧಾನ್ಯ ಸಂ

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| 7. ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯಭಾರವಂ
ವಹಿಶಿ ಧರ್ಮ | 11. ಗಳಂ ಜೈಶಿ ರಾಜಮುಡಿ ಮೊದಲಾದ |
| 8. ರಾಜ ಸಿಂಹಾಸನವಂ ನಾಥಿಶಿ ಶಕ ೧೫೩೩ ನೆ
ಸಾಧಾರಣ ಸಂ ಜೈ | 12. ಧರ್ಮಗಳಂಮಾಡಿ ಲಕ್ಷ್ಮೀರಮಣ ಪ್ರಸಾ |
| 9. ತ್ರಶುದ್ಧ ೭ ಲ್ಲೂ ಶ್ರೀರಂಗಪಟ್ಟಣದೊಳ್ ಸಿಂಹಾಸ
ನಾರೂ | 13. ದದಿಂ ವಿಷಹರಮಾಗಿ ಅಳಿಕೆ ವರು |
| 10. ಧರಾಗಿ ಪಟ್ಟಾಭಿಷೇಕವಂ ಪೊಂದಿ ಶತ್ರುರಾಜರು | 14. ಪ ಷಿ ಮಾಸ ೧ ದಿನ ೧೩ ಪತ್ನೀರು |
| | 15. ಲ ಗಂಡು ಮಕ್ಕಳು ೫ |
| | 16. ಹೆಣ್ಣುಮಗಳು |
| | 17. ೧ |

(೧೦ನೆಯ ದಳ)

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| 1. ೧೦ ನೆ | 8. ರಾಜವಡೆರ ಅಜ್ಜಾನುಸಾರಮಾಗಿ ಸತ್ಯಸಂಧ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ರಾಗಿ ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಕರ್ಯಾಣಿ |
| 3. ವ ರಾಜವಡೆರ ಮೊಂಮ | 10. ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ ಪೃಥ್ವೀ ಸಾಂ |
| 4. ಕೃಳು ಚಾಮರಾಜವಡೆರು ಶಕ | 11. ಮ್ರಾಜ್ಯದಿಂ ಕೂಡಿ ಪ್ರಜಾಪರಿಪಾಲನೆ |
| 5. ೧೫೨೯ ನೆ ಪರಾಭವ ಸಂವತ್ಸರದ ಅಪಾಧ | 12. ಗೈದ ಅಳಿಕೆ ವರುಷ ೧೯ ಮಾಸ ೧೦ |
| 6. ಬಹಳ ೭ ಲ್ಲೂ ಜನಿಶಿ ೧೫೪೦ ನೆ ಪೈಂಗಳ ಸಂವ
ತ್ಸರ | 13. ದಿನ ೮ ಪತ್ನೀರುಗಳು ೭೫ ಮ |
| 7. ಅಪಾಧ ಶುದ್ಧ ೧೦ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
ಪಿತಾಮಹರಾದ | 14. ಕೃಳು ೦ |

(೧೧ನೆಯ ದಳ)

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| 1. ೧೧ ನೆ | 8. ತಮಾಗಿ ಬಂದ ರಾಜ್ಯದೊಳ್ ಪಟ್ಟಾಭಿಷಿ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ಕ್ತರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯವಂಗೈಯು |
| 3. ವ ಚಾಮರಾಜವಡೆರ ಚಿ | 10. ತ್ತ ಪ್ರಜಾಪರಿಪಾಲನೆಯಂ ಗೈದ |
| 4. ಕೃಪ್ಪನಾದ ಯಿಂಮಡಿ ರಾಜವಡೆರು | 11. ಅಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೫ ದಿ |
| 5. ಶಕ ೧೫೪೦ ನೆ ಪೈಂಗಳ ಸಂವತ್ಸರದ ಮಾರ್ಗ | 12. ನ ೦ ಪತ್ನೀರುಗಳು ೧೯ ಮ |
| 6. ಶಿರ ಬಹಳ ೫ ಲ್ಲೂ ಜನಿಶಿ ೧೫೬೦ನೆ ಈಶ್ವರ ಸಂವ | 13. ಕೃಳುಗಳು ೦ |
| 7. ತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಲ್ಲೂ ಕುಲಕ್ರಮಾಗ | |

(೧೨ನೆಯ ದಳ)

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| 1. ೧೨ ನೆ | 9. ಜಬಲ ಪರಾಕ್ರಮದಿಂ ಶತ್ರುಗಳಂ ಜೈ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 10. ಶಿ ನಾಣ್ಯ ಮೊದಲಾದ ಪಂಚರತ್ನಾದಿ ಧ |
| 3. ವ ಯಿಂಮಡಿ ರಾಜವಡೆ | 11. ರ್ಮಗಳಂ ಮಾಡಿ ನೃಪಿಹ್ಮಾನುಗ್ರಹವಂ ಪಡ |
| 4. ರ ದೊಡ್ಡಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ | 12. ದು ಅಜಾನುಬಾಹುವಾಗಿ ಬಲದಿಂ ಕೊ |
| 5. ಕಂಠೀರವ ನರಸರಾಜವಡೆರು ಶಕ ೧೫೩೮ ನೆ | 13. ಬ್ಬಿ ಸಾಮ್ರಾಜ್ಯವಂ ಗೈದ ಅಳಿಕೆ ವರುಷ |
| 6. ರಾಕ್ಷಸ ಸಂ ವೈಶಾಖ ಶುದ್ಧ ೧೪ ಸೋಮವಾ | 14. ೨೦ ಮ್ನಾ ೯ ದಿನ ೨೧ ಪತ್ನೀರು ೧೮೨ |
| 7. ರ ಜನಿಶಿ ೧೫೬೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ ಕಾ | 15. ಗಂಡುಮಕ್ಕಳು ೩. |
| 8. ಅೀಕ ಶುದ್ಧ ೨ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಭು | |

(೧೩ನೆಯ ದಳ)

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| 1. ೧೩ನೆ | 3. ರಣ ಧೀರ ಕಂಠೀರವ ನರಸ |
| 2. ಪಟ್ಟವಂನಾಳುವ | 4. ರಾಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡ |

- 5 ದೇವರಾಜವಡೆರು| ಶಕ ಗಣಾನೆ ಪ್ರಥಮ ಸಂ
- 6 ವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಿ ಳ್ಲು ಜನಿತಿ ಗಣಲನೆ
ವಿಕಾರಿ ಸಂ||
- 7 ಭಾದ್ರಪದ ಶುದ್ಧ ಗಂ ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
- 8 ಮೈಸೂರಲ್ಲಿ ತ್ರಿಣಯನೇಶ್ವರ ದೇವಾಲಯ ಗೋ
9. ಪುರವಂ | ದೇವರಾಯ ಸಮುದ್ರವೆಂಬ ತಟಾ

10. ಕವಂ | ಚಾಮುಂಡೀ ಬೆಟ್ಟಕ್ಕೆ ಹಂತವಂ |
- 11 ದೊಡ್ಡ ಬಸವನಂ ಸಹಾ ನಿರ್ಮಿತಿ ಧರ್ಮೈ
- 12 ಕನಿತರಾಗಿ ಅಳಿಕೆ ವರುಷ ಗಿ
13. ಮಾಸ ೫ ದಿನ ೬ ಪತ್ನೀರು ೫೩
- 14 ಗಂಡು ೮ ಹೆಣ್ಣು ೩

(೧೪ನೆಯ ದಳ)

- 1 ೧೪ನೆ
- 2 ಪಟ್ಟವಂ ನಾಳು
3. ವ ದೊಡ್ಡದೇವರಾಜ ವ
4. ಡೆರ ಪುತ್ರ ಚಿಕ್ಕದೇವರಾಜ ವಡೆ
- 5 ರು ಶಕ ಗಣಲನೆ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ
- 6 ಅಶ್ವಿಜ ಶುದ್ಧ ೧೨ ಳ್ಲು ಜನಿತಿ ಗಣಾನೆ ಪರೀ
ಧಾವಿ
7. ಸಂ|| ಫಾಲ್ಗುಣ ಬಿ ೧೨ ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
- 8 ಗಿ ಡಿಲ್ಲಿಯಿಂದಾ ರಾಜಾ ಜಗದೇವನೆಂಬ

- 9 ಮೊಹರು ಮೊದಲಾದ ಸಕಲ ಬಿರು
- 10 ದುಗಳಂ ಮಾಯಿಮರಾತಬುಗಳಂ ಸ
11. ಹಾ ಸಂಪಾದಿತಿ ನವಕೋಟಿ ನಾರಾಯ
12. ಣನೆಂದು ಪ್ರಸಿದ್ಧಿ ಪಡೆದು ಸಕಲ ಆಯ
- 13 ಕಟ್ಟು ಮರ್ಯಾದಾ ವ್ಯವಸ್ಥಾಪನೆ ಗೈದು ಆ
14. ಳಿಕೆ ವರುಷ ೩೧ ಮಾಸ ೮ ದಿನ ೩
15. ಪತ್ನೀರು ೨೨ ಗಂಡು ಮಗ ೧
- 16 ಹೆಣ್ಣು ೧ ||

(೧೫ನೆಯ ದಳ)

- 1 ೧೫ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆ
- 4 ಯರ ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾ
5. ಜ ವಡೆರು ಶಕ ಗಣಾನೆ ಪರೀಧಾವಿ ಸಂವ
- 6 ತ್ವರದ ಪುಷ್ಯ ಬಹುಳ ೪ ಯಲ್ಲೂ
- 7 ಜನಿತಿ ೧೬೨೨ನೆ ತಾರಣ ಸಂವತ್ಸ

8. ರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೫ ಳ್ಲು
- 9 ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂ ರಾ
- 10 ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗೈದ || ಆ
- 11 ಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ದಿನ || ೦
- 12 ಪತ್ನೀರು ೩ ಗಂಡು
13. ಮಕ್ಕಳು ೫

(೧೬ನೆಯ ದಳ)

- 1 ೧೬ನೆ
- 2 ಪಟ್ಟವಂ ನಾಳು
- 3 ವ ಕಂಠೀರವ ಮಹಾರಾ
4. ಜ ವಡೆಯರ ಪುತ್ರ ವೆಂಮಡಿ ದೊ
- 5 ಡ್ಡ ಕೃಷ್ಣ ರಾಜ ವಡೆರು ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಭಾ
- 6 ನು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧೨ ಳ್ಲು ಜನಿತಿ
೧೬೩೬

7. ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಿ
- 8 ಹುಳ ೧೩ ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಮೇ
- 9 ಲುಕೋಟೆಯಲ್ಲಿ ಅನೇಕ ಉತ್ಸ
- 10 ವಗಳಂ ನಡೆಶಿ ಧರ್ಮಶಾಲಿಗಳಾ
- 11 ಗಿ || ಅಳಿಕೆ ವರುಷ ೧೭ ಮಾಸ
- 12 ೧೧ ದಿನ ೨೩ ಪತ್ನೀರು ೪೫
- 13 ಗಂಡು ಮಕ್ಕಳು ೨

(೧೭ನೆಯ ದಳ)

- 1 ೧೭ನೆ
- 2 ಪಟ್ಟವಂ ನಾಳು
- 3 ವ ವೆಂಮಡಿ ದೊಡ್ಡ ಕೃ
4. ಶ್ವರಾಜ ವಡೆಯರ ಪುತ್ರ ವೆಂಮ

- 5 ಡಿ ಚಾಮರಾಜ ವಡೆಯರು ಶಕ ೧೬೫೪ನೆ
6. ವಿರೋಧಿಕ್ಕತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಹುಳ ೭
- 7 ಮಂಗಳವಾರ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ದು
- 8 ಪ್ಪರಾದ ಸರ್ವಾಧಿ ಕಾರಿ ದಳ ಪತಿಗ

9. ಳಂ ನಿಗ್ರಹಿಸರೋಸುಗ ಉದ್ಯುಕ್ತರಾ
10 ಗಿ | ಅಳಿಕೆ ವರುಷಗಳು ೨ ತಿಂಗಳು

- 11 ೨ ದಿನ ೨೮ ಪತ್ನಿಯರುಗಳು
12 ೩ ಮಕ್ಕಳು || ೦ ||

(೧೮ನೆಯ ದಳ)

1. ೧೮ನೆ
2 ಪಟ್ಟವಂ ನಾಳು
3 ವ ವಂಮಡಿ ಚಾಮರಾ
4 ಜ ವಡೆರ ತಂಮ ಯಿಂಮಡಿ ಕ್ಯ
5 ಪ್ಪರಾಜವಡೆರು ಶಕ ೧೬೫೪ನೆ ವಿರೋಧಿ
6 ಕೃತ್ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಬಹುಳ ೪ ಶುಕ್ರವಾರದಲ್ಲು
7 ಜನಿಶಿ ೧೬೫೭ನೆ ಅನಂದ ಸಂ|| ಜ್ಯೇಷ್ಠ ಬ ೧೦ಲ್ಲು
ಪಟ್ಟಾಭಿ

- 8 ಪಿಕ್ತರಾಗಿ ತಂಮ ಅಂಣನಿಗೆ ದ್ವೈಕಿಗಳಾದ
9 ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಕ್ರಯಕ್ಕೆ ತೆ
10 ಗದುಕೊಂಡು ಹೈದರಖಾನನಿಂದ ನಿಗ್ರಹಿ
11 ಶಿಸಿ | ಕ್ರೀತ ಸೇವಕನಾದ ಪತ್ತೇಖಾನನ ಮಗ
12 ಹೈದರ ಖಾನನಿಗೆ ಸೇನಾಧಿಪತ್ಯನಪಾಟ್ಟು
13 ಹದರನೆಂಬ ಹೆಸರು ಕೊಟ್ಟು || ಅಳಿಕೆ
14 ವರುಷ ೩೧ ಮ್ಸಾ ೯ ದಿನ ೨೧ ಪತ್ನಿಯ
15 ರು ೮ ಗಂಡು ೫ ಹೆಣ್ಣು ೪

(೧೯ನೆಯ ದಳ)

- 1 ೧೯ನೆ
2. ಪಟ್ಟವಂನಾಳು
3 ವ ಇಂಮಡಿ ಕೃಷ್ಣರಾಜ
4 ವಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ
5 ವಡೆರು | ಶಕ ೧೬೮೫ನೇ ಚಿತ್ರಭಾನು ಸಂ
6 ವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೫ಲ್ಲು ಜನಿಶಿ ೧೬೮೯ನೆ
7 ವೈಯಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬಹು

- 8 ೪ ೧೩ ಯಲ್ಲು ಪಟ್ಟಾಭಿಷಕ್ತರಾಗಿ
9 ದಳಪತಿಯಾದ ನವಾಬ ಹೈದರ
10 ಖಾನನೊಡನೆ ಸೇನೆಯಂ ಕಳು
11 ಹಿಪಿ ಚಿತ್ರದುರ್ಗವಂ ನಗರವಂ
12 ಸಕಾಸಾಧಿಶಿ|| ಅಳಿಕೆ ವರುಷ
13 ೪ ಮಾಸ ೩ ದಿನ ೧೨ ಪ
14 ತ್ನೀರು || ೦ ||

(೨೦ನೆಯ ದಳ)

1. ೨೦ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಳುವ ನಂಜರಾಜ ವ
4. ಡೆಯರ ಭ್ರಾತೃ ಯಿಂಮಡಿ ಬೆ
5 ಟ್ತಿ ಚ್ಚಾಮರಾಜವಡೆಯರು|| ಶಕ ೧೬೮೨
6 ನೆ ಪ್ರಮಾಧಿಸಂ ವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ಲ್ಲು
7. ಜನಿಶಿ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂವತ್ಸರದ

- 8 ಶ್ರಾವಣ ಬಹುಳ ೧೦ಲ್ಲು ಪಟ್ಟಾ
9 ಭಿಷಿಕ್ತರಾಗಿ ರಾಜ್ಯಭಾರವಂ ಮಾ
10 ಡಿದ ಅಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ
11 ೮ ಪತ್ನೀರು || ೦ || ಆ ವೇಳೆಯಲ್ಲಿ ದ
12 ಳಪತಿಯಾದ ನವಾಬ
13 ಹೈದರಖಾನನು ಯಿ
14 ದ್ದನು ||

(೨೧ನೆಯ ದಳ)

- 1 ೨೧ನೆ
2. ಪಟ್ಟವಂ ನಾ
3 ಳುವ ಯಿಂಮಡಿ ಬೆಟ್ಟ
4 ಚ್ಚಾಮರಾಜಾನುಜ ಮುಂಮಡಿ
5 ಖ್ಸಾಚಾಮರಾಜ ವಡೆರು || ಶಕ ೧೬೯೬ನೆ
6 ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೨ ಸೋಮ
ವಾರ
7 ಹಸ್ತನಕ್ಷತ್ರದಲ್ಲು ಜನಿಶಿ | ೧೬೯೯ನೆ ದುರ್ಮುಖ ಸಂ
8 ವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಶುದ್ಧ ೧೫ಲ್ಲು ಪಟ್ಟಾಭಿ

9. ಪಿಕ್ತರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರ
10. ನಾದಕ್ಕೆ ಪಾತ್ರರಾಗಿ ಶಿವಪೂಜಾ ಧುರಂಧ
11. ರ ಕೋಟಿ ಪಂಡಾಕ್ಷರೀ ಮೆಂತ್ರ ಪುರಶ್ಚರ್ಯಾ ಪೂ
12 ವರ್ಕ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಿಂಮಾಡಿ ಸತ್ಯನಂ
13 ಧರೆನಿಶಿ ಧರ್ಮೈಕನಿರತರಾಗಿ ಅಳಿಕೆ
14 ವರುಷ ೧೯ ಮಾಸ ೬ ದಿನ ೨೫ ಪ
15 ತ್ನೀರು ೧೦ ಗಂಡು ಮಕ್ಕ
16 ಳು ೪ ವಂಶವೈ
17. ದ್ಧಿ

(೨ನೆಯ ದಳ)

1	೨೨ನೆ	7	ಶ್ರೀ ಕೃಷ್ಣರಾ
2.	ಪಟ್ಟವಂನಾಳು	8	ಜೇಂದ್ರ ವಡೆ
3.	ವ ಮುಂಮಡಿ ಚಾಮರಾ	9	ಯ ಬರ್ಹದ
4.	ಜೇಂದ್ರರ ಪುತ್ರ ಅಳಿದ ಮಹಾ	10.	ರವರ ಭಾವ ಚಿ
5	ಸ್ವಾಮಿಯವರಾದ ನಂಜರಾ	11	ತ್ರ ವೈಭವ ವಿವ
6	ಜ ವರ್ಮಾಭಿಧ ಮುಂಮಡಿ	12.	ರಣ ಗದ್ಯ
		13	ಸಹ

ಅದೇ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವ ಸಂತಾನ ವೃಕ್ಷದಲ್ಲಿರುವುದು.

ವೈಭವಗದ್ಯ— (ಪಟ್ಟದಲ್ಲಿರುವಂತೆಯೇ ಇದೆ)

ಬುಡದಲ್ಲಿ—

- 1 ಚಂದ್ರ ವಂಶೋತ್ಪನ್ನರಾದ ಮಹೀಶೂರು
- 2 ಸಂಸ್ಥಾನದ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ
- 3 ಜರುಗಳ ಸಂತಾನ ವೃಕ್ಷದ ಭಾವ ಚಿತ್ರಬರದುಯಿಧ

(ಅದರ ಕೆಳಗೆ)

- 1 ಶ್ರೀಮತ್ಕರ್ನಾಟಕರಾಜ್ಯ ಶ್ರೀ
ಮಹೀಶೂರ ಮಹೀಭುಜಾಂ | ಚಂದ್ರವಂಶ್ಯ
ಯದುಕ್ಷಾಭ್ಯ | ತ್ಕುಲಾಂಭೋಧಿ ಹಿಮತ್ವಿಷಾಂ ||
|| ೧ || ಯದುರಾಯಾದಿ ಭೂಪಾನಾಂ | ಸಂ
ತಾನಾಧ್ಯಸುರದ್ರುಮಃ | ಚಕ್ರವರ್ತಿ
ಸಹಸ್ರಾಂಶು | ಫಲೈಶ್ಚಿತ್ತೋವಿ
ರಾಜತೇ || ೨ ||

(ಇದರ ಪಕ್ಕಗಳಲ್ಲಿ)

Right

ಯೀ ಸಂತಾನ ವೃಕ್ಷವಂ
ಸರಿಗೆ ಚಂನಪ್ಪನ ಪೊಂ
ಮಗೆ ಚಿತ್ರದ ರಾಮಪ್ಪನ

Left

ಮಗೆ ಶಿಲ್ಪಾಧಿಕಾರಿ ಚಿತ್ರ
ಗಾರ ತಿಪ್ಪಂಜನು ಬರದು
ವಪ್ಪಿಶಿದ್ದು ||
ಯಾ ತಗಡು ಕೆತ್ತಿದ್ದು ಶಿಲ್ಪಾಚಾರಿಯು

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಮಧ್ಯ ಮಂಡಲದ ಅಂತರ್ವಲಯದಲ್ಲಿ—

ಸಂತಾನಾಗಮ ಮಧ್ಯಸ್ಥ ಸ್ವಿಂಹಾಸನ ಪದಾಶ್ರಿತಃ ||
ಸತೀಸುತಾದಿ ಸಂಸೇವ್ಯೋ ರಾಜತೇ ಕೃಷ್ಣ ಭೂಮಣಿಃ ||

ಅದೇ ಮಂಡಲದ ಬಹಿರ್ವಲಯದಲ್ಲಿ—

ಭಸಿತಲಸಿತಫಾಲಂ ರಮ್ಯ ರುದ್ರಾಕ್ಷ ಮಾಲಂ |
ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೀಯಸ್ವಲೀಲಂ ||
ಸದವನ ಪರಶೀಲಂ ಚಾರು ಚಾಮೇಂದ್ರಬಾಲಂ |
ಹೃದಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಭಾವಯಾಮಿ ||

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಕೆಳಭಾಗದಲ್ಲಿರುವ ದಳಗಳಲ್ಲಿ

(1ನೆಯ ದಳ)

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|-------------------------------------|---------------------------------|
| 1. ೧ನೆ ಪಟ್ಟ ಅದಿ | 6. ಅಳಿಕೆ ಮರುಷ ೨೪ ಮ್ನಾ ೩ ದಿನ ೫ |
| 2. ಯದುರಾಯರು ಶಕ ೧೨೯೩ | 7. ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀಕಂಠ ಪ್ರತ್ಯ |
| 3. ನೆ ಸಾಧಾರಣ ಸಂ ಮಾಘ ಶು ೩ | 8. ಕ್ಷ ಯವರಿಗೆ ಪತ್ನೀರು ೩ ಗಂ |
| 4. ಲ್ಲ ಜನಿಶಿ ೧೩೨೨ನೆ ಪ್ರಮಾಧಿ ಸಂ ವೈ | 9 ಡು ಮಕ್ಕಳು ೨ * |
| 5. ಶಾಖ ಶು ೫ ಸೋಮವಾರ ಪಚ್ಚಾಭಿಷೇಕ | |

(2ನೆಯ ದಳ)

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|----------------------------------|--|
| 1. ೨ನೆ ಪಟ್ಟ ಯ | 6 ಥ ಕೃತ್ಸಂ ಶ್ರಾವಣ ಶ್ರು ೧೦ ಪಚ್ಚಾಭಿಷೇಕ |
| 2. ದುರಾಯರ ಮಕ್ಕಳು ಹಿ | 7 ಕ ಅಳಿಕೆ ಮರುಷ ೩೫ ಮಾ ೫ ದಿ |
| 3 ರೀ ಬೆಟ್ಟ ಚಾಮರಾಜ ವಡೆಯ | 8 ನ ೧೮ ಪತ್ನಿಯರು ೪ ಗಂಡ |
| 4. ರು ಶಕ ೧೩೩೧ನೆ ಸರ್ವಧಾರಿ ಸಂ | 9 ಮಗು ೧ * |
| 5. ಮಾಘ ಶ್ಕ ೬ ಲ್ಲ ಜನಿಶಿ ೧೩೪೬ನೆ ಶೋ | |

(3ನೆಯ ದಳ)

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|---------------------------------|-----------------------------|
| 1. ೩ನೆ ಪಟ್ಟ | 6. ನೈಸಂ ಮಾಘ ೬ ೫ ಪಚ್ಚಾಭಿಷೇಕ |
| 2. ಹಿರೀಬೆಟ್ಟ ಚಾಮರಾಜವ | 7. ವಾಗಿ ಅಳಿಕೆ ಮರುಷ ೧೯ ಮಾ |
| 3. ಡೆರಪುತ್ರ ತಿಂಮಪ್ಪರಾಜವಡೆರು | 8. ಸ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಗಂ |
| 4. ಶಕ ೧೩೫೬ನೆ ಪ್ರಮಾದೀಚನಂ ಅಶ್ವೀ | 9 ಡು ಮಗು ೧ * |
| 5. ಜ ಬ ೫ ಲ್ಲ ಜನಿಶಿ ೧೩೮೧ನೆ ಬಹುಧಾ | |

(4ನೆಯ ದಳ)

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|-------------------------------------|------------------------------------|
| 1. ೪ನೆ ಪಟ್ಟ ತಿಂ | 6 ಪೃ ಶುದ್ಧ ೫ ಲ್ಲ ಪಚ್ಚಾಭಿಷೇಕವಾಗಿ ಅ |
| 2. ಮಪ್ಪ ರಾಜವಡೆಯರ ಪು | 7 ಳಿಕೆ ಮರುಷ ೩೪ ಮಾಸ ೧೦ ದಿನ ೧೪ |
| 3. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸ ವಡೆರು | 8 ಪತ್ನಿಯರುಗಳು ೨ ಗಂಡು |
| 4. ಶಕ ೧೩೮೬ನೆ ನೈಭಾನು ಸಂ ಜೈ ಶುದ್ಧ | 9 ಮಗು ೧ * |
| 5. ೬ ಲ್ಲ ಜನಿಶಿ ೧೪೦೧ನೆ ವಿಳಂಬಿ ಸಂ ಜೇ | |

(5ನೆಯ ದಳ)

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|---------------------------------------|------------------------------------|
| 1. ೫ನೆ ಪಟ್ಟ ಹಿರೀ | 6. ಮುಖ ಸಂ ವೈಶಾಖ ಶುದ್ಧ ೩ ಳ್ಲ ಪಚ್ಚಾ |
| 2. ಚಾಮರಾಜರಸವಡೆರ | 7 ಭಿಷೇಕವಾಗಿ ಅಳಿಕೆ ಮರುಷ ೩೯ ಮಾ |
| 3. ಪುತ್ರಹಿರೀಬೆಟ್ಟ ಚಾಮರಾಜ ವ | 8. ಸ ೯ ದಿನ ೨೨ ಪತ್ನೀರು ೩ ಗಂಡು |
| 4. ಡೆರು ಶಕ ೧೪೧೫ನೆ ಪರೀಧಾವಿ ಸಂ | 9 ಮಕ್ಕಳು ೪ ಕೆಂಪು ಪ |
| 5. ಅಶ್ವೀಜ ಶ್ಕ ೮ ಲ್ಲ ಜನಿಶಿ ೧೪೩೬ನೆ ಶ್ರೀ | 10 ಕ್ಕಳು ೪* |

(6ನೆಯ ದಳ)

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|---------------------------------------|--------------------------------|
| 1. ೬ನೆ ಪಟ್ಟ ಹಿರೀ | 6. ೧೪೩೫ನೆ ಪರೀಧಾವಿ ಸಂ ವಾಲ್ಮೀ |
| 2 ಬೆಟ್ಟ ಚಾಮರಾಜ ವಡೆ | 7. ಣ ಶುದ್ಧ ೧೩ ಳ್ಲ ಪಚ್ಚಾಭಿಷೇಕರಾ |
| 3. ಯರ ಪುತ್ರ ಯಿಂಮಡಿ ತಿಂಮಪ್ಪ | 8. ಗಿ ಅಳಿಕೆ ಮರುಷ ೧೮ ಮ್ನಾ ೧೦ |
| 4. ರಾಜ ವಡೆರು ಶಕ ೧೪೩೪ನೆ ಪ್ರಜೋ | 9. ದಿನ ೪ ಪತ್ನೀರು ೫ ಗಂಡ. |
| 5. ತ್ವತ್ತಿ ಸಂ ಭಾದ್ರಪದ ಬ ೧೦ ಲ್ಲ ಜನಿಶಿ | 10. ಮಗು ೧ * |

(7ನೆಯ ದಳ)

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|----------------------------------|-------------------------------------|
| 1. ೭ನೆ ಪಟ್ಟ ಯಿಂ | 6. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ ಮಾಘ ಶು ೫ ಲ್ಲ ಪ |
| 2. ಮಡಿ ತಿಂಮಪ್ಪ ರಾಜವಡೆ | 7. ಪಟ್ಟಾಭಿಷೇಕ ಅಳಿಕೆ ವರುಷ ೪ ಮ್ನಾ |
| 3. ರ ತಂಮ ಬೋಳ ಚಾಮರಾಜ ವ | 8. ೪ ದಿನ ೧೯ ಪತ್ತೀರು ೪ ಗಂಡು |
| 4. ಚೆರು ಶಕ ೧೪೪೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ | 9. ೪ ಹೆಣ್ಣು ೪ * |
| 5. ಮೈಶಾಖ ಶು ೭ ಲ್ಲ ಜನಿಶಿ ೧೪೯೪ನೆ | |

(8ನೆಯ ದಳ)

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| 1. ೮ನೆ ಪಟ್ಟ ಬೋಳು | 6. ಪಾಠ ಬ ೨ ಲ್ಲ ಪಟ್ಟಾಭಿಷೇಕ ಅಳ |
| 2. ಚಾಮರಾಜವಡೆರ ಪುತ್ರ ಬೆ | 7. ಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ತೀ |
| 3. ಟ್ವದ ಚಾಮರಾಜ ವಡೆರು ಶಕ | 8. ರು ೧೩ ಗಂಡು ಮಕ್ಕಳು ೫ ಹೆ |
| 4. ೧೪೭೨ನೆ ಸಾಮ್ಯ ಸಂ ಫಾಲ್ಗುಣ ಬ ೧೦ | 9. ಂಣು ಮಗು ೧ |
| 5. ಲ್ಲ ಜನಿಶಿ ೧೪೯೯ನೆ ಧಾತು ಸಂ ಅ | |

(9ನೆಯ ದಳ)

1. ೯ನೆ ಪಟ್ಟ | ಬೆಟ್ಟ
2. ಚಾಮರಾಜ ವಡೆರ ತಂಮ ರಾಜಾ
3. ಧಿ ರಾಜವಡೆರು ಶಕ ೧೪೭೫ನೆ ಪರೀಧಾವಿ
4. ಸಂ | ಜೈ ಶು ೭ ಭಾಮವಾರ ಜನಿಶಿ ೧೫೦೧ನೆ ಬ
5. ಹುಧಾನ್ಯ ಸಂ | ಮೈಶಾಖ ಶು ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯ
6. ವೆಂವಕಿಶಿ | ಶತ್ರುಗಳಂಜೈಶಿ | ಧರ್ಮರಾಜ ಸಿಂಹಾಸ
7. ನವೆಂಸಾಧಿಶಿ | ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ಸಂ | ಜೈ
8. ತ್ರೈಶು ೭ ಲ್ಲ ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
9. ಗಿ | ರಾಜಮುಡಿ ಅಡಿ ಧರ್ಮಗಳಂಮಾಡಿ | ಲಕ್ಷ್ಮೀ
10. ರಮಣಿನಿಂ ವಿಷಹರವಾಗಿ ಅಳಿಕೆ ವರು
11. ಪ ೩೯ ಮ್ನಾ ೧ ದಿನ ೧೩ ಪತ್ತೀರು ೮ ಗಂ
12. ಡು ೫ ಹೆಣ್ಣು ೧ *

(10ನೆಯ ದಳ)

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| 1. ೧೦ನೆ ಪಟ್ಟ ರಾಜಾ | 6. ಪಟ್ಟಾಭಿಷೇಕ ಯಿವರು ಮೇಲುಕೋಟೆಲ |
| 2. ಧಿ ರಾಜ ವಡೆರ ಮೊಂಮಕ್ಕ | 7. ಕಲ್ಯಾಣಿ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾ |
| 3. ಳು ಚಾಮರಾಜ ವಡೆರು ಶಕ ೧೫೨೯ | 8. ಡಿ ಅಳಿಕೆ ವರುಷ ೧೯ ಮ್ನಾ ೧೦ ದಿನ |
| 4. ನೆ ಪರಾಧವ ಸಂ ಅಪಾಠ ಬ ೭ ಲು ಜನಿಶಿ | 9. ೮ ಪತ್ತೀರು ೭೫ ಮಕ್ಕಳು ೦ * |
| 5. ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂ ಅಪಾಠ ಶು ೧೦ ಲು | |

(11ನೆಯ ದಳ)

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| 1. ೧೧ನೆ ಪಟ್ಟ ಚಾ | 6. ನೆ ಯೀಶ್ವರ ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶು ೧೫ |
| 2. ಮರಾಜ ವಡೆರ ಚಿಕ್ಕಪ್ಪ | 7. ಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆವರು |
| 3. ನಾದ ಯಿಂಪುಡಿ ರಾಜವಡೆಯರು | 8. ಪ ೧ ಮಾಸ ೫ ದಿನ ೦ ಪತ್ತಿಯ |
| 4. ಶಕ ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂವತ್ಸರದ ಮಾ | 9. ರು ೧೯ ಮಕ್ಕಳು ೦ * |
| 5. ಗ೯ಶಿರ ಬಹುಳ ೫ ಲ್ಲ ಜನಿಶಿ ೧೫೭೦ | |

(12ನೆಯ ದಳ)

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| 1. ೧೨ನೆ ಪಟ್ಟ | 7 ಕ ಶ್ಲ ೨ ಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಭುಜಬಲ ಪೆ |
| 2. ಯಿಂಮಡಿ ರಾಜ ವಡೆರ ದೊ | 8. ರಾಕ್ರಮಿಯಾಗಿ ಪಂಚರತ್ನಾದಿ ಧರ್ಮಗಳಂ |
| 3. ಡ್ಡಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ ಕಂಠೀರ | 9. ಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೨೦ ಮಾಸ ೯ |
| 4. ವ ನರಸರಾಜವಡೆಯರು ಶಕ ೧೫೩೮ನೆ | 10 ದಿನ ೨೧ ಪತ್ನಿಯರು ೧೮೨ ಗಂಡು |
| 5 ರಾಕ್ಷಸನಂ ವೈಶಾಖ ಶ್ಲ ೧೪ ಸೋಮವಾರದ | 11 ಮಕ್ಕಳು ೩ * |
| 6. ಲ್ಲ ಜನಿತಿ ೧೫೬೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ ಕಾರ್ತೀ | |

(13ನೆಯ ದಳ)

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| 1. ೧೩ನೆ ಪಟ್ಟ ರ | 7 ರಾಗಿ ಮೈಸೂರಲ್ಲಿ ದೇವರಾಯ ಸಮುದ್ರ ತ್ರಿಣ |
| 2. ಣಧೀರ ಕಂಠೀರವ ನರಸರಾ | 8 ಯನೇಶ್ವರ ಗೋಪುರ ಬೆಟ್ಟದಲ್ಲಿ ದೊಡ್ಡ ಬಸ |
| 3. ಜ ವಡೆರ ತಮನ ಪುತ್ರ ದೊಡ್ಡದೇ | 9. ವ ಹಂತ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ |
| 4. ವರಾಜ ವಡೆರು ಶಕ ೧೫೫೦ನೆ ಪ್ರಥ | 10 ಆಳಿಕೆ ವರುಷ ೧೩ ಮ್ನಾ ೫ ದಿನ ೬ ಪ |
| 5 ವಸಂ ಜೈ ಬ ೫ ಲ್ಲ ಜನಿತಿ ೧೫೮೨ನೆ ವಿಕಾ | 11 ತ್ನೀರ ೫೩ ಗಂಡು ೮ ಹೆಂ |
| 6. ರಿಸಂ ಭಾದ್ರಪದಶ್ಲ ೧೦ ಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತ | 12 ಣು ೩ |

(14ನೆಯ ದಳ)

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| 1. ೧೪ನೆ ಪಟ್ಟ ದೊ | 7 ಆಯಕಟ್ಟುಗಳಂ ಮಾಡಿ ಧಿಳ್ಳಿಯಿಂದ ರಾಜಾ ಜ |
| 2. ಡ್ಡ ದೇವರಾಜವಡೆಯರ ಪು | 8 ಗದೇಪು ಯಂಬ ಮೊಹರು ಬಿರುದುಗಳಂ ಪಡ |
| 3 ತ್ರ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆಯರು ಶಕ | 9 ದು ನವಕೋಟಿ ನಾರಾಯಣನೆಂದು ಹೆಸರಂ |
| 4. ೧೫೬೮ನೆ ಪಾರ್ಥಿವ ಸಂ ಅಶ್ವಿಜ ಶ್ಲ ೧೨ | 10 ಪಡದು ಆಳಿಕೆ ವರುಷ ೩೧ ಮ್ನಾ ೮ ದ್ನಿ ೩ |
| 5. ಲ್ಲ ಜನಿತಿ ೧೫೯೫ನೆ ಪರಿಧಾವಿ ಸಂ ಫಾಲ್ಗುಣ | 11. ಪತ್ನೀರು ೨೨ ಗಂಡುಮಗು ೧ ಹೆಂ |
| 6 ಬ ೧೨ಫ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಸಮಸ್ತ ಮರ್ಯಾದಾ | 12 ಣು ಮಗು ೧ |

(15ನೆಯ ದಳ)

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| 1. ೧೫ನೆ ಪಟ್ಟ ಚಿ | 6 ಸಂ ಮಾರ್ಗಶಿರ ಶ್ಲ ೧೫ ಲ್ಲ ಪಟ್ಟಾಭಿ |
| 2. ಕ್ಕ ದೇವರಾಜ ವಡೆಯರ | 7. ಪಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ |
| 3. ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾಜವಡೆ | 8 ೩ ದಿನ 1೦ ಪತ್ನಿಯರು ೩ ಗಂ |
| 4 ಯರು ಶಕ ೧೫೯೫ನೆ ಪರಿಧಾವಿ ಸಂ | 9. ದು ಮಕ್ಕಳು ೫ * |
| 5. ಪುಷ್ಯ ಬ ೪ ಲ್ಲ ಜನಿತಿ ೧೬೨೭ನೆ ತಾರಣ | |

(16ನೆಯ ದಳ)

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| 1 ೧೬ನೆ ಪಟ್ಟ ಕಂ | 6 ವಿಜಯ ಸಂ ಫಾಲ್ಗುಣ ಬ ೧೩ ಲ್ಲ ಪ |
| 2 ರೀರವ ಮಹಾರಾಜ ವಡೆರ | 7. ಪಟ್ಟಾಭಿ ಪಿಕ್ತರಾಗಿ ಧರ್ಮಗಳನಾಚೆರಿ |
| 3 ಪುತ್ರ ವೆಂಮಡಿ ದೊಡ್ಡ ಕೃಷ್ಣರಾ | 8 ಶಿ ಆಳಿಕೆ ವರುಷ ೧೭ ಮಾಸ ೧೧ |
| 4. ಜ ವಡೆರು ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಭಾ | 9 ದಿನ ೨೩ ಪತ್ನಿಯರು ೪೫ ಗಂ |
| 5 ನು ಸಂ ಜೈತ್ರ ಶ್ಲ ೧ ಲ್ಲ ಜನಿತಿ ೧೬೩೬ನೆ | 10 ದು ಮಕ್ಕಳು ೨ * |

(17ನೆಯ ದಳ)

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| 1. ೧೭ನೆ ಪಟ್ಟ | 6 ಕವಾರದಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ದು |
| 2. ವೆಂಮಡಿ ದೊಡ್ಡ ಕೃಷ್ಣರಾ | 7 ಪ್ಪ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷನ |
| 3. ಜವಡೆಯರ ಪುತ್ರ ವೆಂಮಡಿ ಚಾ | 8 ಲುದ್ಧೋಗಿನಿ ಆಳಿಕೆ ವರುಷ ೨ |
| 4 ಮರಾಜ ವಡೆರು ಶಕ ೧೬೫೪ನೆ ವಿ | 9. ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನಿಯ |
| 5. ರೋಧಿ ಕೃತ್ನಂ ಫಾಲ್ಗುಣ ಬ ೭ ಮಂಗ | 10. ರು ೩ ಮಕ್ಕಳು 1೦ |

(೧೮ನೆಯ ದಳ)

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| 1. ೧೮ ನೆ ಪಟ್ಟ ವಾಮಡಿ | 7 ಹಿ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷಿತಿ ಕ್ರೀತನೇ |
| 2 ಚಾಮರಾಜವಡೆಯರ ತಂಮ ಇಂ | 8 ವಕ ಪತ್ತೇಖಾನನ ಮಗ ಹೈದರಖಾನನಿಗೆ ದ |
| 3 ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರು ಶಕ ೧೬೫೪ | 9. ಇಪತಿತ್ವವಂ ಕೂಟ್ಟು ಅಳಿಕೆ ವರುಷ ೩೧ |
| 4 ನೆ ವಿರೋಧಿತ್ವಂ ಅಶ್ವೀಜಬ ೪ ಶುಕ್ರವಾರ | 10 ಮ್ನಾ೦ದ್ನಿ ೨೧ ಪತ್ನೀರು ಲ ಗಂಡು ಮ |
| 5. ದಲ್ಲು ಜನಿತಿ ೧೬೫೭ನೆ ಅನಂದ ಸಂ ಜ್ಯೇ ಬ ೧೦ | 11. ಕೃಳು ೫ ಹೆಣ್ಣು ೪ |
| 6. ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ತಂಮ ಅಂಣನಿಗೆ ದ್ರೋ | |

(೧೯ನೆಯ ದಳ)

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| 1. ೧೯ ನೆ ಪಟ್ಟ | 6 ಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬ ೧೩ ಲ್ಲು ಪಟ್ಟಾ |
| 2. ಯಿಂಮಡಿ ಕೃಷ್ಣರಾಜ ವ | 7 ಭಿಷಿಕ್ತರಾಗಿ ದಳಪತಿಯಾದ ಹೈದರ |
| 3. ಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ ವಡೆ | 8. ಖಾನನಿಗೆ ನವಾಬುಯಂದು ಹೆಸರಂ |
| 4. ರು ಶಕ ೧೬೮೫ ನೆ ಚಿತ್ರಭಾನು ಸಂ ವೈ | 9 ಕೊಟ್ಟು ಅಳಿಕೆ ವರುಷ ೪ ಮ್ನಾ ೩ |
| 5 ಶಾಖ ಶ್ರು ೫ ಲ್ಲು ಜನಿತಿ ೧೬೮೯ ನೆ ವೈಯ | 10 ದಿನ ೧೨ ಪತ್ನೀರು ೦ |

(೨೦ನೆಯ ದಳ)

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| 1. ೨೦ ನೆ ಪಟ್ಟ ನಂಜರಾಜ | 6 ಶ್ರಾವಣ ಬಹುಳ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ |
| 2 ವಡೆಯರ ಭ್ರಾತೃ ಯಿಂಮಡಿ ಬೆಟ್ಟ | 7. ಆ ವೇಳೆಯಲ್ಲಿ ದಳಪತಿಯಾದ ನವಾಬ |
| 3 ಚಾಮರಾಜವಡೆಯರು ಶಕ ೧೬೮೨ ನೆ ಪ್ರ | 8 ಹೈದರಖಾನನು ಆ ಅಳಿಕೆ ವರುಷ |
| 4 -ಮಾಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ ಲ್ಲು | 9. ೬ ಮಾಸ ೧ ದಿನ ೮ ಪತ್ನೀರು ೦ |
| 5 ಜನಿತಿ ಶಕ ೧೬೯೩ ನೆ ವಿಕೃತಿ ಸಂವತ್ಸರದ | |

(೨೧ನೆಯ ದಳ)

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| 1 ೨೧ ನೆ ಪಟ್ಟ ಯಿಂ | |
| 2. ಮಡಿ ಬೆಟ್ಟಚಾಮ ರಾಜಾನುಜ | |
| 3 ಮುಂಮಡಿ ವಾನಾ ಚಾಮರಾಜ ವಡೆಯ | |
| 4. ರು ಶಕ ೧೬೯೬ ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಪು | |
| 5. ಲ್ಗುಣ ಬ ೨ ಶೋಮವಾರ ಹಸ್ತ ನಕ್ಷತ್ರದಲ್ಲಿ ಜನಿತಿ | |
| 6 ಶಕ ೧೬೯೯ ನೆ ದುರ್ಮುಖಿ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪ | |
| 7. ದ ಶುದ್ಧ ೧೫ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾ | |
| 8. ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವಪೂಜಾ ಧುರಂಧರ ಕೋಟಿ | |
| 9 ಪಂಚಾಕ್ಷರಿ ಮಂತ್ರ ಪುರಶ್ಚರ್ಯಾಪೂರ್ವಕ ಪುತ್ರ | |
| 10 ಕಾಮೇಷ್ಟಿಯಂ ಮಾಡಿ ಅಳಿಕೆ ವರುಷ ೧೯ | |
| 11. ಮಾಸ ೬ ದಿನ ೨೫ ಪತ್ನೀರು ೧೦ ಗಂ | |
| 12. ಡು ಮಕ್ಕಳು ೪ * | |

(೨೨ನೆಯ ದಳ)

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| 1. ೨೨ ನೆ | 6. ದರವರ ಭಾವಚಿತ್ರ |
| 2 ಪಟ್ಟವಂ ನಾಳು | 7 ಯಿವರು ಮುಂಮ |
| 3. ವ ನಂಜರಾಜಾಭಿ | 8. ಡಿ ಚಾಮರಾಜೇಂದ್ರ |
| 4 ಥ ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾ | 9. ವಡೆಯರವರ |
| 5 ಜೇಂದ್ರ ವಡೆಯರ್ಬಹ | 10. ಕೊಮಾರರು |

(ಸಂತಾನ ವ್ಯಕ್ತ)

(21ನೇ ಚಾಮರಾಜವೊಡೆಯರ ಪತ್ನಿಯರು 10)

- 1 ನೆ ಜೈಷ್ಠ ಪತ್ನಿಯರಾದ ಮಹಾಮಾತುಶ್ರೀ ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು ಇವರ ಸಂತಾನಾಭಿವೃದ್ಧಿ —(ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾಜವೊಡೆಯರು)
- 2 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪದೇವಾಜಮಾಂಬಾ ದೇವಿಯರು—ಯಿವರಪುತ್ರರು || ೦ ||
- 3 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚಲುವಾಜಮಾಂಬಾ ದೇವಿಯರು—(ಪುತ್ರ || ೦ ||)
- 4 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದೇವಿರಾಂಬಾದೇವಿಯರು
- 5 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ನಂಜಮಾಂಬಾದೇವಿಯರು
- 6 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯರು
- 7 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದ್ರಾವಾಜಾಂಬಾದೇವಿಯರು
- 8 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯರು
- 9 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚೆನ್ನಮಾಂಬಾದೇವಿಯರು
- 10 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಹೊನ್ನಮಾಂಬಾದೇವಿಯರು—ಯಿವರಪುತ್ರರು || ೦ ||
(ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾಜವೊಡೆಯರ ಪತ್ನೀ ಸಂತಾನ)

ಪತ್ನಿಯರು —

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ೧ ನೆ ಜೈಷ್ಠ ಪತ್ನೀ ದ್ರಾವಾಜಾಂಬಾದೇವಿಯರು

ಡಿಟೋ ೨ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ದೇವಾಂಬಾದೇವಿಯರು

ಡಿಟೋ ೩ ನೆ ಧರ್ಮ ಪತ್ನೀ ರಮಾವಿರಾದ ಚಲುವಾಂಬಾದೇವಿಯವರು, ಯಿವರಪುತ್ರ ಕೆಂಪ
ಚಾಮಮ್ಮಣ್ಣಿಯವರು

ಡಿಟೋ ೪ ನೆ ಧರ್ಮ ಪತ್ನೀ ಕೃಷ್ಣ ವಿರಾಸದ ಲಿಂಗಾಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೫ ನೆ ಧರ್ಮ ಪತ್ನೀ ಸೀತಾವಿರಾಸ ದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೬ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೭ ನೆ ಧರ್ಮ ಪತ್ನೀ ಬೊಕ್ಕನದ ತೊಟ್ಟಿ ಪುಟ್ಟಗೌರಾಂಬಾದೇವಿಯರು ಯಿವರಪುತ್ರರು || ೦ ||

ಡಿಟೋ ೮ ನೆ ಧರ್ಮ ಪತ್ನೀ ಚಂದ್ರಶಾಲಾ ಮಲ್ಲಗಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೯ ನೆ ಧರ್ಮ ಪತ್ನೀ ಮದನವಿರಾದ ಮುದ್ದಲಿಂಗಮಾಂಬಾದೇವಿಯರು ಇವರ ೧ನೆಯ ಪುತ್ರಿ
ದ್ರಾವಾಜಮಂಣಿಯರು , ಇವರ ಮಕ್ಕಳು ದ್ರಾವಾಜಮಂಣಿ ಸಪತ್ನೀ ಸಾಕುಪುತ್ರಿ
೨ನೇ ದ್ರಾವಾಜಮಂಣಿ

ಪುತ್ರ —ಸೇನಾಪತಿ ಚಾಮರಾಜಬಹದರವರು

ಡಿಟೋ ೧೦ ನೆ ಧರ್ಮ ಪತ್ನಿ ಪುಟ್ಟರಂಗಮಾಂಬಾದೇವಿಯರು—ಪುತ್ರ—ಯುವರಾಜ ನಂಜರಾಜಬಹದ
ರವರುಡಿಟೋ ೧೧ ನೆ ಧರ್ಮ ಪತ್ನಿ ೨ನೇ ನೆಯ ಬೊಕ್ಕನದ ತೊಟ್ಟಿ ಗುರುಸಿದ್ದಮಾಂಬಾದೇವಿಯರು (ಸಪತ್ನಿ
ಪುತ್ರಿ ದ್ರಾವಾಜಮ್ಮಣ್ಣಿ)ಡಿಟೋ ೧೨ ನೆ ಧರ್ಮ ಪತ್ನಿ ಚಂದ್ರವಿರಾಸದ ಬಸವಾಜಾಂಬಾದೇವಿಯವರು ೧ ನೆಯ ದತ್ತಪುತ್ರಿ
ಚಾಮಮ್ಮಣ್ಣಿ ೨ ನೆಯ ದತ್ತಪುತ್ರಿ ನಂಜಮ್ಮಣ್ಣಿ ಪುತ್ರಿಯರು ೧ ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ —
೨ ಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ —ಯಿವರ ಮಕ್ಕಳು ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ ಚಿಕ್ಕಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ -

ಡಿಟೋ ೧೩ ನೆ ಧರ್ಮ ಪತ್ನಿ ಮನೋವಿರಾಸದ ಮರಿದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೪ —ಕಮಾಂತೊಟ್ಟಿ ಶಿದ್ದಲಿಂಗಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೫ —ಕಮಾಂತೊಟ್ಟಿ ಭದ್ರಮಾಂಬಾದೇವಿಯವರು—ಪುತ್ರಿ—ಚಾಮಮ್ಮಣ್ಣಿ

ಡಿಟೋ ೧೬ —ಮರಿನಂಜಮಾಂಬಾದೇವಿಯರು—ಪುತ್ರ—ಚಾಮರಾಜರಸು

ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ೧೭—ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಜೋ ೧೮—ದೇವೀರಾಂಬಾದೇವಿಯವರು ಪುತ್ರಿ—ಮನೋವಿಲಾಸದ ಚಿಕ್ಕ ಪುಟ್ಟಮ್ಮಣ್ಣಿ

ಡಿಜೋ ೧೯—ಕರ್ಯಾಣಾಂಬಾದೇವಿಯವರು

ಡಿಜೋ ೨೦—ಸಂಮುಖದ ತೊಟ್ಟಿ ಮುದ್ದು ಕೃಷ್ಣಾಜಮಾಂಬಾದೇವಿಯವರು

(೯) ಚಾಮರಾಜ ಬಹದರವರು—ಪತ್ನಿಯರು

೧. ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—೧ ನೆ ಪುತ್ರ ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರವರು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕಾಂತಮ್ಮಣ್ಣಿ—ಇವಳ ೨ ನೆ ಪುತ್ರಿ ಬೆಟ್ಟತ್ತಾಯಿ—೩ ನೆ ಪುತ್ರ ಚಾಮುಂಡಿರಾಜ—೪ ನೆ ಪುತ್ರ ಶ್ರೀಕಂಠರಾಜ

ನಂಜರಾಜಬಹದರವರ ೨ ನೆ ಪತ್ನಿ ಸುಬ್ಬಮ್ಮಣ್ಣಿ

೨ ನೆ ಪುತ್ರ ದೇವರಾಜೇ ಅರಸು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—ಇವಳ ೨ ನೆ ಪುತ್ರ ಚಾಮರಾಜೇ ಅರಸು—ದೇವರಾಜೇ ಅರಸಿನ ೨ ನೆ ಪತ್ನಿ ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗ ನಂಜರಾಜೇ ಅರಸು—೩ ನೆ ಪತ್ನಿ

ನಂಜಮ್ಮಣ್ಣಿ—೪ ನೆ ಪತ್ನಿ ಕೃಷ್ಣಾಜಮ್ಮಣ್ಣಿ

೨ ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗಳು ಬೆಟ್ಟದಮ್ಮಣ್ಣಿ

೩ ಪುಟ್ಟಗೌರಮ್ಮ—ಇವಳ ಪುತ್ರ ಕೆಂಪ ನಂಜರಾಜೇ ಅರಸು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಚಾಮಮ್ಮಣ್ಣಿ ೨ ನೆ ಪತ್ನಿ ನಂಜಮ್ಮಣ್ಣಿ—ಇವಳ ಪುತ್ರಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ

೪. ಕೆಂಪಲಕ್ಷಂಮ್ಮನವರು—ಇವಳ ಮಗ ಸಂ| ದೇವರಾಜೇ ಅರಸು

೧೦ ಯುವರಾಜ ನಂಜರಾಜಬಹದರವರು.

೧ ನೆ ಪತ್ನಿ ಚಲುವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗಳು ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—೨ ಮಗ ಚಾಮರಾಜ—೩ ನ ಪುತ್ರ ಯುವರಾಜ ದೇವ ಪಾರ್ಥಿವ ಬಹದರವರು ೧ ನೆ ಪತ್ನಿ ಕೆಂಪದೇವಾಜಮ್ಮಣ್ಣಿ—೨ ನೆ ಪತ್ನಿ—ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ

೨ ದೇವೀರಮ್ಮಣ್ಣಿ—

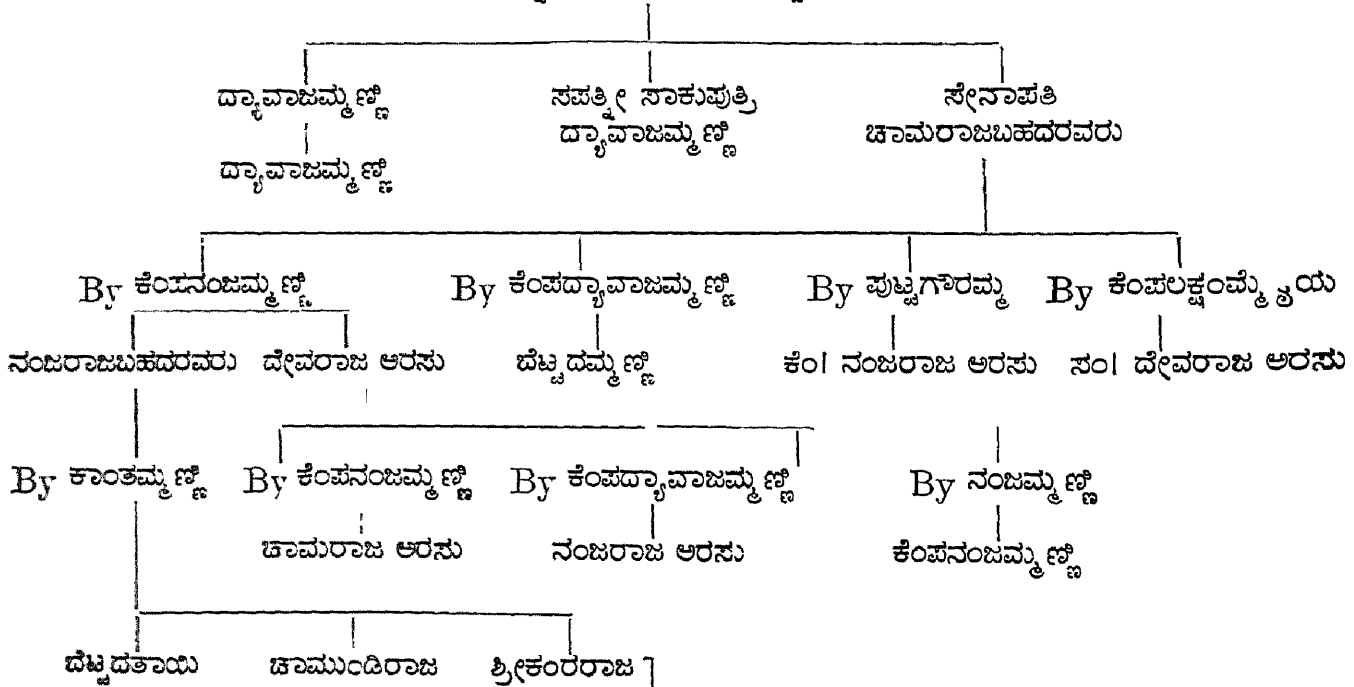
೩ ನಂಜಮ್ಮಣ್ಣಿ—ದತ್ತಪುತ್ರಿ ದೇವಾಜಮ್ಮಣ್ಣಿ—ಔರಸಪುತ್ರಿ ಚೆನ್ನಗೌರಮ್ಮಣ್ಣಿ ೨ ನೆ ದತ್ತ ಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣಿ

೪. ದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಮಗಳು ದೇವೀರಮ್ಮಣ್ಣಿ

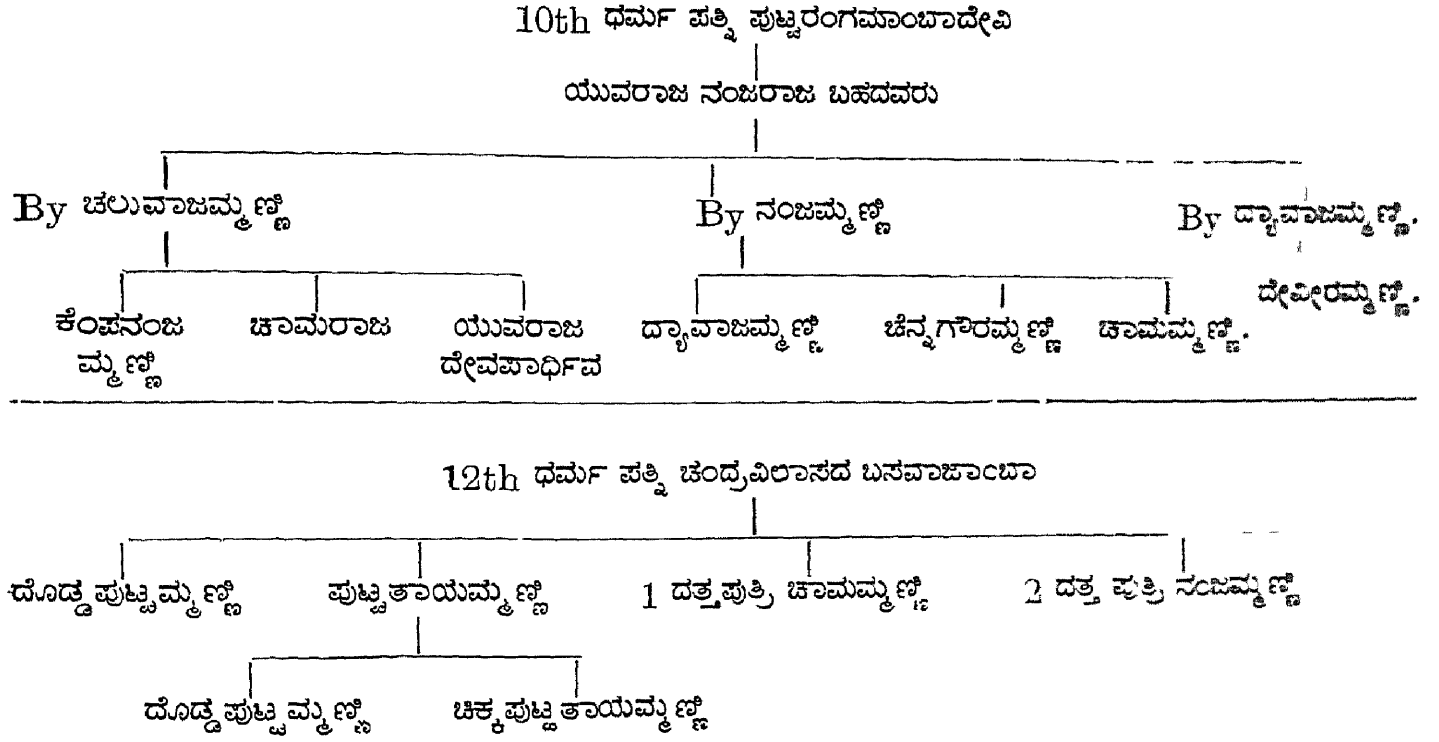
೫ ಪುಟ್ಟಗೌರಮ್ಮಯ್ಯ—

[ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರು]

9th ಧರ್ಮ ಪತ್ನಿ ಮದನವಿಲಾಸದ ಮುದ್ದಲಿಂಗಮಾಂಬಾ



*This and the succeeding genealogical tables were prepared according to Santana-vriksha.



Translation

Beginning of the *Chûrnikā* (learned prose passage describing the greatness of the genealogy of Śrī Krishnarâjêndra-Kanthîrava, lord of the city of Mahîsûrapurî —

Be it well Brihad-Bettachchâmarâja, an ornament to the lineage of the first king Yâdu who was descended from the family of Yâdu, a pearl to the lunar race had a son Timmarâja. His son was Mahâ (Great) Châmarâja. His son was Bettachchâmarâja. His son was Timmarâja. His obedient (son) (Timmarâjâjûâ-paripâlaka) was Châmarâja. His beloved son was Bettachchâmarâja. By the favour of his tender glances Râja-kshitipâla (his brother) obtained the burden of sovereignty of the great kingdom. He was king of kings, an ear-ring to the Goddess of the sovereignty of the kingdom of Karnâṭaka, and seated at Mysore on the precious jewelled throne, shining in the great province of Śrîrangapattana. A delighter of his lineage was the king Châmarâja. The bearer of the burden of kingdom ruled by Châmarâja was Immadi Râja. The fruit of the wealth of righteousness of Immadi Râja unrivalled in the creation of five jewels of the great dharmas was Ranadhîra Kanthîrava Narasimharâja-mahârâja whose prowess of arms made the hosts of enemies flee away; delighter of his heart (son) was Dodda Dêvarâjanripâla whose mind was solely devoted to numerous charities. His son was the great king Chikkadêvarâja adorned with the title Navakôti-Nârâyana (Nârâyana of nine crores), and establisher of all the rules of administration (samastamaryâdâdi-vyavasthâpaka). His son was Kanthîrava-mahârâja. His son was Dodda Krishnarâja. His descendant was Châmarâja. The delighter of the heart

of the goddess of sovereignty devoted to him was Immadi-Krishnarāja-mahârāja. His beloved son was Nañjarāja. The next king was Bettachchamarāja. Chosen by the goddess of sovereignty of that king (as consort) in a *svayamvara*, a *kaustubha* to the ocean the virtues and good fortune of all the people, adorned with arms resembling the branches of the kalpa tree able to fulfil the desires of gods and Brahmans, obtainer of all objects of human existence gained by the contemplation of the lotus feet of Châmundikâmbâ, truthful, delighted in the repetition of Panchâksharî to the number of a crore, loving object of the glances of Śrîkanthêśvara, a full moon to the ocean of nectar that is the womb of Kempananjamâmbâ, lawful wife of the king Mummadî Châmarâjendra, born by the great favour of Châmundikâmbâ at the time of Abhijit in the Kanyâ-lagna in the sign of Makarâśî (Mrîgarâśî) with Śravana constellation on Monday, 2nd lunar day of the dark half of the month Âshâdha in the cyclic year Ânanda in the Śaka year calculated by the constituents of royalty (7), earth (1), mountains (7), and moon (1), (S' 1717) —a Chintâmani to the bands of virtuous men, an ocean to the precious stones the assemblage of numberless good qualities such as might, generosity, profoundness, courage, constancy, quickness, wealth, beauty, learning, politeness, strength, political wisdom, brightness, valour, etc., adorned with the qualities such as restraint, self-control, forbearance, kindness, civility, etc; source of life, (Jagat-prânâyamâna) to the world of good people whose desires are fulfilled by him, anointed to the great kingdom of the Karnâta at the auspicious *muhûrta* with Kanyâlagna and Braham constellation (Rôhinî) on Monday the 13th lunar day of the dark half of Jyêsthî in the year Siddhârthî, belonging to Âtrêyasa-gotra, Âśvalâyanasûtra and Rik-sâkhâ, possessed of fame illumining all directions obtained by the performance of great gifts like Tulâpurusha, Hiranyagarbha, thousand cows, lands and agrahâras, engaged in the establishment of numerous works of charity such as wells, ponds, tanks, temples, towers, choultries, flights of steps, bridges, pavilions, free lodging houses, groves, etc., whose mind is purified with the pilgrimages made to visit gods in the sacred places such as Udipi, and Subrahmanya and with baths in various holy spots such as the sea, whose great learning in all the śâstras is published by the composition of various works including Châmundâ-laghunîghantu which describes all divine objects, Krishnakathâ-sâra-sangraha which gives stories of Vishnu, Śrîtatvanîdhi consisting of nine nîdhis treating of the meditation on all the gods, Daśarathanandana-charitra (story of Râma) worthy of praise by good people; Saugandhikâ-parinaya, Mahâkôśa-Sudhâkara which shines like moonlight bringing life to the *chakôras*, the learned men and adorned with the words in all the lexicons (samasta-kôśa); Sûrya-chandrâdivamsâvatarana (the story of the descendants of the sun and moon); Sankhyâ-ratna-kôśa with the commentary called Prabhâvalî delighting the minds of those who are versed in astrology (ganitajna); Grahana-darpana (a mirror to

eclipses), *Daśāvibhāga-pradīpikā* (a light to the classification of *daśās* or astrological divisions of man's life), *Chaturanga-sāra-sarvasva* adorned with *Pūrṇatārā-Jaganmōhana* and other diagrams illustrating the wonderful movements of horses, *Śrī-chakra-manjarī*, *Dēvatā-stōtrāvalī* containing stanzas in praise of *Chāmundī-kāmbā* and other divinities, *Dēvatāmangalāśāsanā* (benedictory stanzas addressed to gods), *Dēvatāstōttarāśtōttara*, commentaries on the *Purānas* and numerous other works —

Whose kingly lustre is increased by the celebration, conducted according to the *śāstras*, of the festival of the 60th year of his coronation on the 13th lunar day of the dark half of *Jyēsthā* in the year *Siddhārthī* after the expiration of the *Śaka* years calculated by arms, goddess of wealth (*Lakshmī*), islands and moon (1782) on Tuesday with *Rōhinī* constellation, *Kanyā-lagna* and in the *Abhijit-muhūrta*, who was seated on the bright jewelled throne on which had sat successively the kings of kings and emperors among kings such as *Rājakṣitipāla*, descended lineally without break from the lunar race, and shining in the great state of Mysore which is an ornament to the whole earth and which is the abode of wealth of the *Karnāṭaka* country, an ornament to all the countries, who is the king of kings and supreme lord (*rājādhirāja-paramēśvara*), a heroic king univalled for supreme valour, a punisher of those who question his titles, possessed of arms of impetuous valour, a sun to the darkness the enemies, sole hero of the universe, a moon to the sea that is the *Yadu* race, who is adorned with numerous insignia (*birudas*) including conch, discus, elephant goad, axe, makara (a fabulous beast), fish, *śarabha* (a fabulous beast with eight legs), *Sālva* (a kind of kite), *Gandabhērunda* (a fabulous bird with two faces resembling the eagle), *Dharanī-varāha* (Boar carrying the Earth), *Hanūmān* (monkey-god), *Garuda* (eagle) and lion —

Who is engaged in the duty of the protection of the earth like *Mahā-Vishnu*, who is all-knowing like *Śankara*, who is possessed of *Śakti* (bodily strength or the weapon called *Śakti*, like *Shanmukha*, wise like *Bṛhaspati* who is highly glorious like *Rāma*, protector of the devotees like *Śrīkrishna*, bestower of food at all times like *Subrahmanya*, effulgent like the sun, diffuser of happiness like the moon, possessed of wealth and enjoyments like *Indra*, courageous like *Himāchala*; destroyer of enemies like *Vīrabhadra*, whose anger is fierce like that of *Rudra* at the time of the firing of the universe, deep like the ocean, liberal like *Balindra*; patient like the earth, truthful like *Harīschandra*, performer of deeds vowed like *Bhīma*, expert in archery like *Arjuna*, foreseer of the future like *Sahadēva*, bestower of all things desired like *Chintāmani*, giver of all things desired like the *Kalpa* tree, uncontaminated like the sky, a great *yōgi* like *Janaka*, who attained the position of the king while young like *Dhruva*, endowed with long life like *Mārkaṇḍēya*; whose mind is a bee at the lotus feet of *Chāmundī*, possessed of all the sovereignty by the favour of *Śrīkanthēśvara*, devoted to the worship of *Śiva* the great king *Mummadi-Krishnarājēndra* named *Nanjarājavarma* shines supreme and famous over the universe.

Lines 98-102.

On the 5th day of May in the San year 1860 corresponding to Saturday 15th lunar day of the bright half of Vaiśākha in the cyclic year Raudri ; 1783rd year of the Śālivāhana era ---May this progeny lotus of the great kings and the *chūrnikā* describing their greatness prosper on the earth and last as long as the moon and sun and stars endure --- (Blessing thus) the great mother Chāmundêśvari-ammanavaru has taken up its protection May there be good fortune. Well-being Well-being; Well-being, etc ---

Lines 103-107.

(At the foot of the lotus) ---

The progeny lotus of the First Yadurâyaru (Âdi-Yadurâyaru), king of kings, great king ruling over the state of Mysore and born of the lunar race --- Resplendant is Krishnarâja at the foot of the throne in the middle of the progeny lotus and in the company of Yadurâya and others ---

I meditate always in the middle of the lotus of my heart, on the son of the noble Châmendra whose forehead is bright with sacred ashes, who wears a necklace of Rudrâksha beads, who wears golden cloth, who is enjoying pleasures coveted by all, and who is ever engaged in protecting the righteous.

Lines 108-117

(To the right side and left side of the bottom of the lotus) ---

Chitragâra (artist) Tippanna, officer of *silpa* (engraving, drawing, etc), grandson of Sarige Channappa and son of Chitrada (artist) Râmappa wrote and presented this progeny lotus and this *chūrnikā* describing the greatness (of the king and his royal ancestors)

On the Petals of the Lotus.**On the 1st petal:—16 lines.**

First reigning king (was) Âdi (first) Yadurâyaru who came from Dvârakî Vijâpura and was born in the race of Yadu Born in S'1293 Sâdhârana sam Mâgha suddha 3 and installed (pattâbhishiktarâgi) at Mysore by the grace of Śrî Châmundâ and Śrîkanthêśvara on Monday 5th lunar day of the bright half of Vaiśākha in the cyclic year Pramâthî S'1322 he punished the evil and wicked people and conquered pâlya-pattus (small principalities or kingdoms) and established the State of Mysore (Maisûrasamasthânavam mâdi) and set up numerous works of charity which led to the prosperity of his progeny. He reigned for 24 years 3 months and 5 days. He had three wives and two sons

On the 2nd petal —17 lines

The second king who reigned was Hirî Bettachchâmarâja Vaderu, son of Âdi Yadurâyaru. His date of birth was the 6th lunar day of the bright half of Mâgha

in the year S'1331 Sarvadhâri and he was installed as king on the 10th lunar day of the bright half of Śrâvana in S'1346 Śôbhakrit. He ruled righteously paying reverence to gods and Brahmans, destroying the wicked and protecting the good. The period of his reign was 35 years 5 months and 18 days. He had four wives and one son.

On the 3rd petal:—1-14 lines

The third ruler was Hirî Bettachchâmarâja Vader's son Timmapparâja Vader. Born on the 5th lunar day of the dark half of Āśvîja in the cyclic year Pramâdîcha S'1356 and installed as king on the 5th lunar day of the dark half of Mâgha in the cyclic year Bahudhânya S'1381 he protected the subjects in peace and ruled the earth for 19 years, 2 months and 28 days. He had three wives and one son.

On the 4th petal:—11-3 lines

The fourth king in the line was Timmapparâja Vader's son Hirî Châmarâja-aśa Vaderu. Born in S'1386 Svabhânu-samvatsara Jyêsthâ śu 6 he was installed as king on S'1401 Vilambi sam Jyêsthâ śu 5 and ruled the earth devoted solely to dharma (righteousness) and with political wisdom for 34 years, 10 months and 14 days. He had two wives and one son.

On the 5th petal:—1-14 lines

The fifth king was Hirî Châmarâsa Vader's son Hirî Bettachchâmarâja Vaderu. Born on the 8th lunar day of the bright half of Āśvîja in S'1415 Parîdhâvi he was installed as king on the 3rd lunar day of the bright half of Vaiśâkha in the year Śrîmukha, S'1436. He conquered several principalities and did several acts of charity. The total period of his reign was 39 years, 9 months and 22 days. He had three wives, four sons and four daughters.

On the 6th petal:—1-15 lines

The sixth king was Hirî Bettachchâmarâja Vader's son Yimmadi Timmapparâja Vaderu. Born on the 10th lunar day of the dark half of Bhâdrapada in S'1434 the cyclic year Prajôtpatti he was installed as king on the 13th lunar day of the bright half of Phâlguna in the cyclic year Parîdhâvi S'1475 and ruled righteously by the favour of Śrî Venkatêśvara for 18 years 10 months and 10 days. He had five wives and one son.

On the 7th petal:—1-15 lines

The seventh king was Timmapparâja Vader's younger brother Bôlu Châmarâja Vaderu. He was born on the 7th lunar day of the bright half of Vaiśâkha in S'1441 Bahudhânya and installed as king on the 5th lunar day of the bright half of Mâgha in the cyclic year Prajôtpatti S'1494. He escaped being hurt though struck by lightning on account of the favour of the goddess Châmundâmbâ. He ruled the kingdom justly for 4 years, 4 months and 19 days. He had four wives, four sons and four daughters.

On the 8th petal:—1-14 lines

The eighth king was Bôlu Châmarâja Vader's son Bettachchâmarâja Vader. Born on the 10th lunar day of the dark half of Phâlguna in the year Saumya S'1472 and installed as king on the 2nd lunar day of the dark half of Âshâdha in the year Dhâtu S'1499 he ruled the earth righteously protecting the subjects for 1 year, 9 months and 27 days. He had thirteen wives, five sons and one daughter.

On the 9th petal:—1-17 lines

The ninth king was Bettachchâmarâja Vader's younger brother Râja Vaderu. He was born on Tuesday 7th lunar day of the bright half of Jyêshtha in the year Parîdhâvi, the Śaka year 1475 and assumed charge of the government on Friday, the 15th lunar day of the bright half of Vaiśâkha in the cyclic year Bahudhânya corresponding to the Śaka year 1501. He gained the throne of Dharmarâja and was anointed as king on that throne at Śrîrangapattana on the 7th lunar day of the bright half of Chaitra in the cyclic year Sâdhârana corresponding to the Śaka year 1533. He defeated hostile kings, made the gift of Râjamudi, etc., and escaped the effects of poison by the favour of Lakshmîramana. He ruled for 39 years, 1 month and 13 days. He had eight wives, five sons and one daughter.

On the 10th petal:—1-14 lines

The tenth king was Châmarâjavaderu, grandson of Râjavaderu. Born on the 6th lunar day of the dark half of Âshâdha in the cyclic year Parâbhava S'1529 and installed on 10th lunar day of the bright half of Âshâdha in the cyclic year Pingala S'1540 he governed the subjects justly during his rule of the earth in accordance with the orders of his grandfather Râjavadêr setting up various works of charity like the Kalyâni (pond) at Mêlukôte. The period of his reign was 19 years, 10 months and 8 days. He had sixty-five wives and no issue.

On the 11th petal:—1-13 lines.

The eleventh king was Immadi Râja Vader, paternal uncle (*olukkappa*) of Châmarâja Vader. He was born on the 5th lunar day of the dark half of Mârgasîra in the year Paingala S'1540 and was duly installed as ruler of the kingdom which he inherited from his ancestors on the 15th lunar day of the bright half of Vaiśâkha in the year Îsvara S'1560. He ruled the kingdom of the earth for 1 year and 5 months. He had nineteen wives and no children.

On the 12th petal:—1-16 lines

The twelfth king was Ranadhîra Kanthîrava Narasarâja Vader, son of the elder brother of Yimmadi Râja Vader's father. Born on Monday 14th lunar day of the bright half of Vaiśâkha in the year Râkshasa S'1538 and installed as king on the 2nd lunar day of the bright half of Kârtîka in the year Bahudhânya S'1561. He conquered the enemies by the prowess of his arms and performed meritorious works such as

pancha-ratna (five jewels) including the issue of new coins and obtained the favour of the god Nrisimha. He was of large stature and very strong. He ruled for 20 years, 9 months and 21 days. His wives numbered 182 and sons three

On the 13th petal:—1-14 lines

The thirteenth king was Dodda Dêvalâja Vader, son of the younger brother of Ranadhîra Kanthîrava Narasarâja Vader. Born on the 5th lunar day of the dark half of Jyêshtha in the year Prabhava, Śaka year 1550, installed on the 10th lunar day of the bright half of Bhâdrapada in the year Vikârî, Śaka year 1582. He constructed the tower of the temple of Trinayanêśvara at Mysore, the tank named Dêvarâyasamudra, the steps for ascending the Châmundî Hill and the big Basava and ruled solely devoted to gaining merit. The period of his reign was 13 years, 5 months and 6 days. He had 53 wives and eight sons and three daughters

On the 14th petal —1-16 lines

The fourteenth king was Chikkadêvarâja Vader, son of Dodda Dêvarâja Vader. Born on the 12th lunar day of the bright half of Âśvîja in the year Pârthiva Śaka year 1568 and installed as king on the 12th lunar day of the dark half of Phâlguna in the year Parîdhâvi, Śaka year 1595. He gained numerous honours (*brudu*) such as the seal bearing the legend Raja Jagadêv received from Dhillî and *mâyima-râtabuqal* (?) He was known as Navakôti-Nârâyana (master of nine crores) and systematised the administration. He ruled for 31 years, 8 months and 3 days and had 22 wives, one son and one daughter.

On the 15th petal —1-13 lines

The fifteenth king was Chikkadêvarâja Vadeyar's son Kanthîrava-mahârâja Vader. Born on the 4th lunar day of the dark half of Pushya in the year Parîdhâvi, Śaka year 1595 and installed as king on the 15th lunar day of the bright half of Mârgaśîra in the year Târana, Śaka year 1627. He ruled the kingdom righteously for 9 years and 8 months. His wives were three in number and sons five

On the 16th petal —1-13 lines

The sixteenth king was Vammadi Dodda Krishnarâja Vader, son of Kanthîrava-mahârâja Vader. Born on the 1st lunar day of the bright half of Chaitra in the year Chitrabhânû, Śaka year 1625 and installed as king on the 13th lunar day of the dark half of Phâlguna in the year Vijaya S' 1636. He instituted numerous festivals in Mêlukôte and performed several deeds of charity. His rule lasted for 17 years, 11 months and 23 days. He had 45 wives and two sons

On the 17th petal —1-12 lines

The seventeenth king was Vammadi (first) Dodda Krishnarâja Vader's son Vammadi Châmarâja Vader. He was installed as king on Tuesday, 7th lunar day of the dark half of Phâlguna in the year Virôdhikrit, Śaka year 1654. He was engaged in putting down the wicked *sarvâdhikâris* and *dalapatîs* (generals). The

period of his reign was 2 years, 2 months and 28 days He had three wives and no issue.

On the 18th petal —1-15 lines

The eighteenth king was Yimmadi (second) Krishnarâja Vader, younger brother of Vammadi Châmarâja Vader. Born on Friday, 4th lunar day of the dark half of Âsvîja in the year Virôdhikrit Śaka year 1654 and installed as king on the 10th lunar day of the dark half of Jyêshtha in the year Ānanda Śaka 1657. He bought the commander-in-chief and *sarvâdhikârî* who had been traitors to his elder brother and punished them through Haidar Khan and conferred the post of commander-in-chief on Haidar Khân, son of Patte Khân who had been purchased by him as his servant He also gave Haidar the title Nawab Bahadar The period of his reign was 31 years, 9 months and 21 days He had eight wives, five sons and four daughters

On the 19th petal —1-14 lines

The nineteenth king was Nanjarâja Vader, son of Immadi Krishnarâja Vadeyar Born on the 5th lunar day of the bright half of Vaiśâkha in the year Chitrabhânû, Śaka 1685 and installed as king on the 13th lunar day of the dark half of Nîja Chaitra in the year Vyaya S' 1689 He sent a military expedition under his commander-in-chief Nawab Haidar Khân to Chitradurga and Nagar and conquered them He ruled for 4 years, 3 months and 12 days He had no wives.

On the 20th petal —1-14 lines

The twentieth king was Immadi Bettachchâmarâja Vadeyar, younger brother of Nanjarâja Vadeyar Born on the 5th lunar day of the bright half of Bhâdrapada in the year Piamâdi, Śaka 1682 and installed as king on the 10th lunar day of the dark half of Śrâvana in the year Vikriti, Śaka 1693. He ruled for 6 years, 1 month and 8 days Nawab Haidar Khan was the commander-in-chief during this period

On the 21st petal —1-17 lines

The twenty-first king was Mummadi Khâsâ Châmarâja Vader, younger brother of Immadi Bettachchâmarâja Vader. Born on Monday with the constellation Hasta being the 2nd lunar day of the dark half of Phâlguna in the year Vijaya Śaka 1696 and installed as king on the 15th lunar day of the bright half of Nîja Bhâdrapada in the year Durmukhi Śaka 1699 he was favoured by the deities Châmundâ and Śrîkanthêśvara and was ever engaged in the worship of Śiva. He performed *Putrakâmeshti* (a rite performed with a view to get off-spring) together with the repetition of the mantra (formula) named Panchâkshari, a crore of times He was known for his truthfulness and was devoted to righteousness. The period of his reign was 19 years, 6 months and 25 days. He had ten wives and four sons growth of the family.

On the 22nd petal —1-13 lines

The twenty-second king is the present reigning king Mummaḍi Śrī Kṛṣṇa-rājendra Vadeya Bahadar known also as Nanjavarma. His portrait and the prose passage (*gadya*) describing his greatness —

Writing on the progeny tree (santāna vitraksha) engraved on the back of the same brass plate

Vaibhava-gadya (prose passage describing the king's greatness) —as in the *pata* (progeny lotus).

At the foot —1-3 lines

The diagram of the progeny tree of the kings of kings and great kings of the Mahīśūra samsthāna descended from the lunar race is engraved (here).

Below the above —

This diagram of the celestial tree containing the genealogy of Yadurāya and other kings who were rulers of Mahīśūr which is situated in the prosperous Karnāṭa Kingdom and who were moons to the ocean the Yadu dynasty of kings of the lunar race is shining here with several bright fruits in the shape of emperors

On the sides, right and left —

Engraver (Chitiagāra) Tippanna, son of Chitrada (engraver) Rāmappa and grandson of Sarige Channappa wrote this progeny tree and submitted it. Siddāchārī engraved this plate.

On the inner side of the circle in the middle of the progeny tree .—

There shines the king Kṛṣṇa in the centre of the *santānāgama* seated on the throne surrounded by wives, and sons, etc.

On the outer side of the same circle:—

I contemplate in the middle of the lotus that is my heart on the handsome son of Chāmendra with his forehead bright with the sacred ashes, wearing the Rudrāksha necklace and dressed in gold cloth and enjoying sports coveted by all and engaged in protecting the good

On the leaves in the lower part of the progeny tree —

1st leaf —9 lines.

First king Āḍi Yadurāya details as given in p 168 with the omission of his installation at Mysore and conquest of *Pālyapattus* and establishment of *Marsūra-samsthāna*.

2nd leaf —9 lines

Second king Hiri Bettachchamarāja Vadeyar details as before with the exception of his devotion to gods and Brahmans and the destruction of the wicked and protection of the good which are omitted here.

3rd to 22nd leaves —Each about 10 lines.

Details similar to those of the kings of Mysore given before from Timmappara Raja Vader to Mummadi Krishnarâjendra Vadeyar Bahadar.

In the branches of Progeny tree (Santâna-vriksha).

Wives of the 21st king Châmarâja Vadeyar 10—

- 1st and eldest wife —Mahâ-mâtuśrî Kempa Nanjamâmbâdêvi her son Mummadi Krishnarâja Vadeyar
- 2nd wife —Mâtuśrî Kempa Dêvâjamâmbâdêvi (sons—nil.)
- 3rd wife —Mâtuśrî Chaluvâjamâmbâdêvi (sons—nil)
- 4th wife —Mâtuśrî Dêvîrâmbâdêvi
- 5th wife —Mâtuśrî Nanjamâmbâdêvi
- 6th wife —Mâtuśrî Lakshmyâmbâdêvi
- 7th wife —Mâtuśrî Dyâvâjâmbâdêvi
- 8th wife —Mâtuśrî Kempa Lakshmâmbâdêvi
- 9th wife —Mâtuśrî Chennamâmbâdêvi
- 10th wife —Mâtuśrî Honnamâmbâdêvi (sons—nil).

Mummadi Krishnarâja Vadeyar's wives and issue.

Wives —

- The king's 1st and eldest wife —Dyâvâjâmbâdêvi
- „ 2nd wife —Dêvâmbâdêvi of Lakshmivilâsa
- „ 3rd wife —Chaluvâmbâdêvi of Ramâvilâsa (daughter. Kempa Châmammanî)
- „ 4th wife —Lingâjamâmbâdêvi of Krishnavilâsa
- „ 5th wife —Dêvâmbâdêvi of Sîtâvilâsa
- „ 6th wife —Lakshmâmbâdêvi
- „ 7th wife —Putta Gaurâmbâdêvi of Bokkasada-tottî (No sons)
- „ 8th wife —Malligâmbâdêvi of Chandraśâlâ
- „ 9th wife —Muddalingamâmbâdêvi of Madanavilâsa
 - 1st daughter Dyâvâjammannî her daughter Dyâvâjammannî
 - 2nd daughter Dyâvâjammannî adopted by a co-wife
- „ 10th wife —Putta Rangamâmbâdêvi son Yuvarâja Nanjarâja Bahadur
- „ 11th wife —Gurusiddamâmbâdêvi of the 2nd Bokkasadatottî: (adopted) her co wife's daughter Dyâvâjammannî
- „ 12th wife —Basavâjâmbâdêvi of Chandravilâsa adopted daughters Châmammanî and Nanjammanî daughters: Dodda Puttammanî and Puttatâyammannî. Puttatâyammannî's daughters Dodda Puttammanî and Chikka Puttatâyammannî

- The king's 13th wife — Maridêvâmbâdêvi of Manôvilâsa
 „ 14th wife — Siddalingamâmbâdêvi of Kamântotti
 „ 15th wife — Bhadramâmbâdêvi of Kamântotti
 „ 16th wife — Mari Nanjamâmbâdêvi son—Châmarâjarasu
 „ 17th wife — Kempa Nanjamâmbâdêvi
 „ 18th wife — Dêvirâmbâdêvi daughter Chikka Puttammanni of
 Manôvilâsa
 „ 19th wife — Kalyânâmbâdêvi
 „ 20th wife — Muddu Krishnâjamâmbâdêvi of Sammukhadatotti.

9th queen's son Châmarâjabahadar.

His wives —

I. Kempa Nanjamanni her sons Sênâpati Nanjarâja Bahadur and Dêvarâja Ars Sênâpati Nanjarâja Bahadur's wives Kântammanni and Subbammanni: Kântammanni's children Bettattâyi, Châmundirâja and Śrîkantharâja

Dêvarâja Ars had four wives (1) Kempa Nanjamanni her son Châmarâje Ars (2) Kempa Dêvâjamanni her son Nanjarâje Arasu (3) Nanjamanni (4) Krishnâjamanni.

II Kempa Dyâvâjamanni daughter Bettadamanni

III. Putta Gauramma son Kempa Nanjarâje Arasu, whose 1st wife was Châmamanni and 2nd wife was Nanjamanni with a daughter Kempa Nanjamanni

IV. Kempa Lakshammaiya son Sam¹ Dêvarâja Arasu

10th queen's son Yuvarâja Nanjarâja Bahadar.

His wives —

I Chaluvâjamanni children (1) Kempa Nanjamanni (2) Châmarâja (3) Yuvarâja Dêvapârthiva who had two wives Kempa Dêvâjamanni and Kempa Nanjamanni.

II. Nanjamanni children (1) Adopted daughter Dyâvâjamanni (2) daughter Chenna Gaurammanni (3) Adopted daughter Châmamanni.

Note.

The present record is engraved on both sides of a brass plate framed and kept in the Chitraśâla of the Jagan Mohan Palace, Mysore On one side of the plate is engraved a picture in the shape of a lotus bud containing 22 kings of Mysore seated on thrones under umbrellas, the one to the left at the bottom being Yadurâya, the founder of the line and the one at the top being Krishnarâja Vadeyar III, 22nd in descent from him

There is letter-press around the figures and around the lotus-bud and below the bud, giving the dates of accession and other details about the kings up to

Krishnarâja Vadeyar III and an account of the titles, literary works and pious acts, etc., of Krishnarâja Vadeyar III and the name and parentage of the artist who engraved the picture and the date of the engraving. This picture is called Santânâmbuja or Progeny Lotus.

On the other side of the plate is engraved a picture in the shape of a tree. It is called Santâna-vriksha or Progeny Tree. In its centre is the figure of the king Krishnarâja Vadeyar III. The different branches of the tree represent the ancestors of the king and smaller off-shoots from two of the branches represent the wives of Khâsâ Châmarâja Vadeyar, father of Krishnarâja Vadeyar III and the wives and descendants of Krishnarâja Vadeyar III. The writing in these gives the names and details about the accession, etc., of the twenty-two kings similar to those found in the Santânâmbuja but the details given are slightly briefer. The names of the wives, their children and children's wives and grandchildren of Krishnarâja Vadeyar III are given in the inscription around the off-shoots of one branch and the names of the wives of Khâsâ Châmarâja Vadeyar are given in the writing around the off-shoots of another branch. All around the tree is inscribed an account of the literary works and pious acts, etc., of Krishnarâja Vadeyar III similar to that in the Santânâmbuja and below the tree are engraved the name and parentage of the engraver who is the same as the engraver of Santânâmbuja.

The Progeny Lotus (Santânâmbuja) is described with a brief account of its contents in page 63 of the Mysore Archæological Report for 1918 and a plate to illustrate the same has been given in the same Report opposite page 30. Its contents are now fully reproduced here as also the important details in the Progeny Tree (Santâna-vriksha).

Date of the Record —

The date of the Progeny Lotus is given in line 98 as Ś 1783 Raudri sam. Vais. sū. 15 Saturday and the corresponding English date 5th May 1860 is also given in the next line. No separate date is given for the Progeny Tree which was probably engraved on the same date.

The name of the Engraver —

The engraver of both the Progeny Lotus and Progeny Tree is named Chitragâla Thippanna, son of Râmappa and grandson of Sarige Channappa and he is said to have prepared them and submitted them to the king Krishnarâja Vadeyar III.

Historical information contained in the inscription —

The dates of birth, accession and other details of the kings from Yadurâja to Khâsâ Châmarâja Vadeyar given in the present record generally agree with the accounts found in the Mysore Palace History as found in "Maisûra Mahârâjara

Vamśāvali" published in Kannada by B. Ramakrishna Rao. The details given about the family of Krishnarāja Vadeyar III found in the Progeny Tree are not usually met with so fully elsewhere.

The dates of birth and accession of each king are given in the Śaka era and all the dates in the record are converted into their English equivalents below

Progeny Lotus lines 9 and 10—date of the birth of Krishnarāja Vadeyar III 14th July 1794 A.D.

Lines 15-16—date of his installation 1st July 1799 A.D.

Line 54—date of the 60th year of his installation 28th June 1859 A.D.

First petal of the Progeny Lotus—date of birth of 1st king Ādi Yadurāja . 20th January 1371 date of his installation 11th April 1399, a Friday and not Monday as stated in the inscription

Date of birth of the 2nd king Hiribettachchamarāja Vadeyar—22nd November 1408 . date of his installation 18th July 1423.

Date of birth of Timmappaiāja Vadeyar (3rd king)—31st October 1433 date of his installation 23rd January 1459

Date of birth of the IV king Hiri Châmarasa Vadeyar 24th May 1463 A.D. date of his installation 7th May 1478

Date of birth of the V king Hiri Bettachchamarāja Vadeyar 29th September 1492 date of his installation 8th April 1513

Date of birth of the VI king Immadi Timmapparāja Vadeyar 16th September 1511 date of his installation 26th January 1553

Date of birth of the VII king Bôlu Châmarāja Vadeyar 17th April 1518 . date of his installation 19th January 1572

Date of birth of the VIII king Bettachchamarāja Vadeyar 12th March 1550 . date of his installation 12th July 1576

Date of birth of the IX king Rāja Vadeyar 30th May 1552 Monday (and not Tuesday) date of his installation: 21st April 1578 Monday (not Friday as stated in the inscription). Date of his occupying the throne at Śrīrangapattana 21st March 1610

Date of birth of the X king Châmarāja Vadeyar 15th July 1606 date of his installation 3rd July 1617

Date of birth of the XI king Immadi Rāja Vadeyar 7th December 1617 date of his installation 28th April 1637.

Date of birth of the XII king Kanthîrava Naiasarāja Vadeyar 1st May 1615 : date of his installation 28th October 1638

Date of birth of the XIII king Dodda Dêvarāja Vadeyar 25th May 1627 . date of his installation 17th August 1659

Date of birth of the XIV king Chikka Dêvarāja Vadeyar . 22nd September 1645 date of his installation . 5th March 1673.

Date of birth of the XV king Kanthîrava Mahârâja Vadeyar · 27th December 1672 date of his installation 30th November 1704.

Date of birth of the XVI king Vammadi Dodda Krishnarâja Vadeyar : 18th March 1702 date of his installation 3rd March 1714.

Date of birth of the XVII king Vammadi Châmarâja Vadeyar . 7th March 1732.

Date of birth of the XVIII king Immadi Krishnarâja Vadeyar 8th October 1731: date of his installation 15th June 1734.

Date of birth of the XIX king Nanjaiâja Vadeyar . 28th April 1762 · date of his installation 6th May 1766

Date of birth of the XX king Immadi Bettachchâmarâja Vadeyar 27th August 1759 date of his installation 16th August 1770.

Date of birth of XXI king Khâsâ Châmarâja Vadeyar 28th February 1774, Monday with Hasta-nakshatra date of his installation . 27th September 1776.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,
ARRANGED ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			I RĀSHTRAKUṬA.
117	40	Ś 873 Virodhikṛit Pushya śu 15- 16th November 951 A.D (?)	Krishnarāja III
110	33	No date	Kannara (III) ..
112	34	No date	Do ..
136	49	No date	Kannara ..
			II GANĠA
87	15	No date (9th century) (?)	Prithivī Gangarasa (Ganga Mārtāndan)
110	33	Do	Būtuga
111	34	Do	Do ...
90	17	Ś 935—37th regnal year	Nītimārga Permādi
			III CHĀLUKYA.
117	40	Ś 873 Virodhikṛit Pushya śu 15- 16th December 951	Rājāditya
77	5	No date	Tribhuvanamalla (Vikramāditya VI)
112	35	Do	Jayasimha Jagadēkamalla ...

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

See under Chālukyas.

See under Gangas.

See under Gangas.

See under Hoysalas

Records the visit of the king to Bānēsvara and Panditabhatārar and the gift of gold for *sedere*, *satra* and the tank by the king

Mentions that while Kannaiadēva was ruling the earth and Būtuga governing Gangavādi somebody belonging to Mullugere died in defending the cattle in Mandala-sāyira

Records the death of somebody in protecting the cows of Mullugere during the raid of Būtarasa

Registers the gift of Nāranāgāl by certain gāvundas to one Mēlārodeya Mārayya during the reign of Nītimārga Permādi

Gives the genealogy of Rājāditya, a Chālukya king, Aśvatthāman, Chaluki, Avaniyamma, Uttamagalla (ruler of Varahātaka), Chandrāditya, Irugamma, Rājāditya, Nijagali, Kachchega, Rājāditya. Rājāditya's mother Chandiyabbe, sister of the Ganga king Bhūtārya, son of Yāsa, who was a son of Mārasimha, son of Rājirāja, son of Tyāgi. During the victorious expedition of the Rāshtrakūta king Akālavārshadēva Krishnarājadēva in Mēlpāti, his dependant Rājāditya is stated to have granted two villages in Kadambaḷige Thousand to a Brahman Chattimabhatta.

Gives merely the titles of the king.

Records the gift of some land to a Śiva temple in Hirevuḍa

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			IV HOYSALA.
83	9	Ś 1060 Siddhārthi sam. Pushya śu 14-4th January 1140 A D	Vīraganga Hoysala (Vishnuvardhana).
84	10	Ś 1113 Śrīmukha Pushya—1213 (?)	Vīraballāla (II)
136	49	Ś 1127 Krōdhana sam Phālguna 30 Vaddavāra=11th March 1206 A D	Ballāla II
85	11	No date ..	Narasimha (II) ...
			V. SĒVUNA.
114	39	14th regnal year Chitrabhānu sam Chaitra śu 15 Sunday=25th March 1282 Wednesday?	Vīra Rāmadēva ...
			VI VIJAYANAGAR.
147	51	Ś 1469 Sādhāiana Kārtika ba 2= October 28, 1550 A D ?	Sadāśivarāya ...
79	8	Ś 1484 Dundhubhi Mār ba 2 Saturday=12th December 1562	Do
			VII. MYSORE
134	47	Āngirasa and Śrīmukha (1692-1693 A D.)	Chikkadēvarāja Vadeyar ...
136	48	Vikrama sam. Vaiś śu 5=12th April 1700 A. D.	Do

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the exploits of the warrior Chettaya of Balugi in the siege of Hānugal by the king

Records the fight of a warrior Masanōja while fighting against robbers who harassed the Brahmans of Kuduregundi

Records the gift of a village Kereyapalli for the *navvēdya* of the god Shanmukha (in the Kumārasvāmi hill near Sondur) by Mahadēvamantri, a subordinate of Ballāla II. This village is said to have been previously granted to the same god by the king Rattara Mēru Krishnarāja but had been discontinued and the gift was now renewed by Mahadēvamantri

Records the heroism of Najala ? in a battle at Kuduregundi.

Records the heroism of Vanadēvarasa, son of Mahāpradhāna Kūcharasa at Doravadi? during the march of Mahāmandalēśvara Kannaradēva against Mummaḍi Singeya Nāyaka

Records a grant to the gauda, sēnabōva, etc , of Choramanūr by Brahma Rāvuta, agent for the affairs of Hadapada Mallapanāyaka, subordinate of Sadāsiva.

Records the gift of certain taxes for the god Virabhadra in Kuduregundi village by Bukkapa Nāyaka, younger brother of Tammappa Nāyaka and son of Kempu Kāchappa Nāyaka for the prosperity of Krishnapanāyaka, subordinate of Rāmacha-Ayya-mahā-arasu (Rāmarāya) agent for the king

Records certain repairs made to the fort at Maddagiri during the administration of Doddaya, general under the king

Records the construction of a battlement and granary on the top of the hill at Maddagiri by the king

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
100	28	Ś 1673 Kalī 4852 Prajōtpatti Tulā 26 tēdi 6th lunai day Monday Punarvasu—nakshatra = 28th October 1751 A D	VII. MYSORE— <i>concl'd.</i> Krishnarāja Vadeyar II
149	53	5th May 1863 A.D	Krishnarāja Vadeyar III
			VIII. CHIEFS.
			UMMATTUR.
104	30	Ś 1404 Kalī 4582 Phālguna śu 1 = 18th February 1482 A D	Nanjaya Vodeyar
99	27	Ś 1468 Viśvāvasu Phāl ba. 14 = 1st March 1546 A D	No name
92	18	Ś 1468 Prabhava Kāi śu 10 = 3rd November 1546 A D	Dalavāyi Krishnapanāyaka— Aya.
			ĀVATI.
86	13	No date (16th century)	Baireya
			ŚIVAGANGA.
76	3	Do	Kālappa Vodeyar
			HIRIYUR.
77	4	Do	Rāyavadeyaraya
			GUDIKOTE.
146	50	Nala Āśv śu 10 = 6th October 1676 ?	Rājapanāyaka

arranged according to Dynasties and Dates—*contd*

Contents and Remarks

Records the grant of certain taxes on trade by the various merchants of Gundlupēṭha, etc., for the matt set up by Śankaraiya at Nanjangūd

Contains two diagrams Santānāmbuja and Santānavriksha giving a brief account of the deeds of both the king and his royal ancestors up to Yadu. Also gives the names of the wives and descendants of the king

Registers the gift of the village Chikkannanahalli for the temple of Vīrabhadra at Terakanāmbi by the chief

Records the gift of the village Hasugūli in the Terakanāmbi kingdom for the god Nanjundēśvara at Nanjangūd by the Chief of Ummattūr (not named)

Records the gift of the village Hoṛeyāla in the Tagadūru-sthala as *umbali* to Chika Malaya by the chief

Merely gives the name Āvatiya Gauda Bhaireya

Registers the fixing of certain dues on pilgrims visiting certain matts during the fair at Śivaganga by Śivagangeya Kālappa Vodeyar.

Records the gift of the villages Malagaundanahalli and Hōrikatehalli by Hirivua Rāyavaderaya for the god Bayiravadēvaru of Lunke.

Records the revision of certain taxes on barbers, etc., of Chikadekāle-sīme granted under the orders of Rājapa-nāyaka Aya of Gudekōte, Sondūr.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
143	52	Pramōdūta sam Vaiś śu ¹ =31st March 1690	GUDIKOTE— <i>concl</i> d Rājapanāyaka MISCELLANEOUS
97	26	S 949 Vibhava Māgha (Jan—Feb 1029 A D.)	No name SRINGERI
105	32	No date	Śringēri Narasimha Bhārati Vodeyar.

arranged according to Dynasties and Dates—*concl'd*

Contents and Remarks

A younger brother of Immadi Rājapa Nāyaka of Gudikōte, Sondur, is mentioned in this record. His name is lost.

Records the sale of some land in Pusugulī (the village Hasugūlī) by Davisāse Ammana to Ādavagāvunda, etc. The engraver is named Ikkaram (two-handed) Heggade Basayya.

Records the sale grant of some lands and a house by the mahājanas of Hampāpura, etc., to Chikka Dīkshitar of Bhāratipura for the maintenance of a *satī* founded in memory of his guru Śringēnya Narasimhabhārati Vodeyar.

APPENDIX " A "

CONSERVATION OF MONUMENTS

in the year 1934-35

(Based on the Annual Report of the Government Architect, Bangalore)

During the year, 32 monuments were inspected both by the Government Architect and the Architectural Assistant. Notes of inspection in the case of those that required immediate attention were forwarded to the Officers concerned. A list of monuments visited is given as Annexure " A "

Very few Inspection Reports were received from the Revenue Sub-Division Officers during the year. The importance of periodical inspection of Ancient Monuments is being lost sight of by the local officers in spite of the circulars issued from time to time.

The renovation work of the temples at Bēlū and Halebīd was carried on systematically in accordance with the programme approved by Government.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

- 1 Lakshmīnarasimha Temple at Jāvagal
- 2 Chāmaiājēśvara temple at Chāmaiājanagai

In the matter of the reclassification of monuments Government was requested to pass early orders. The question of how best to preserve the monuments and valuable antiquities that are in the custody to private individuals was investigated.

The work of erecting additional notice boards in front of monuments was not undertaken for want of funds. The feasibility of inscribing similar notices on stone slabs instead of on ugly enamel sheets as in the previous years, and of fixing them in front of the monuments was examined.

The following monuments were declared "Protected" by Government under the Ancient Monuments Preservation Regulation.

- 1 Sī Lakshmīkānta temple and other mantapas at Kalale, Nanjangud Taluk.
- 2 Saumyakēśava and Yogānārasimha temples at Giāma, Hassan Taluk.

In the latter part of the previous year, the image over the Bhērunḍesvara Pillar at Belgāmi, Shikārpur Taluk, which was one of the oldest monuments in the State, was pulled down by some mischievous people and broken to pieces. Proposals for strengthening the pillar and for reconstructing the broken image were called for by Government. Recommendations for the first work were submitted but the reconstruction work of the image was found to be not possible, as all the broken pieces had not been received and as no accurate drawing or photograph of the image was available.

Nearly one and a half lakhs of rupees was the expenditure incurred during the year towards the repairs of Muzrai and other institutions of which more than half lakh was spent on the Ancient Monuments only. A statement of monuments dealt with during the year is given as Annexure " B "

ANNEXURE " A "

The following monuments were inspected during 1934-35 —

All the monuments of the Bangalore, Channapatna, Seringapatam and Mysore taluks and the monuments at Kōlār, Chintāmani, Madhugiri, Bēlūr and Halebīd

ANNEXURE " B ".

Estimate sanctioned during 1934-35 for the Repairs of Ancient Monuments.

		Rs	a.	p
1	Bhadiāvati, Lakshmīnarasimha temple . .	6,000	0	0
2.	Honālī, Mosque	295	0	0
3	Keladi, Rāmēsvara Dēvaru .	3,200	0	0
4	Ikkeri, Aghōrēśvara temple	1,314	0	0
5	Tīthahallī, Rāmēsvara temple	2,060	0	0
6.	Bangalore, Venkatarāmanasvāmī temple .	170	0	0
7	Channapatna, Akil Shah Darga . .	730	0	0
8	Māgadi, Sōmēsvarasvāmī temple . .	674	0	0
9	Kaivāra, Bhīmēsvara temple .	176	0	0
10	Vnūpākshapura, Vnūpākshēśvara temple .	155	0	0
11.	Āvani, Rāmēsvara temple ..	{ 2,157	0	0
		{ 650	0	0
12	Amṛtāpura, Amṛtēśvara temple . .	115	0	0
13	Devanūr, Lakshmīkānta temple .	15	0	0
14	Hiremagalūr, Yūpastambha .	15	0	0
15	Hirenallū, Śiva temple .	15	0	0
16	Nanjangud, Śrīkanthēsvara temple	13,395	0	0
17	Chāmarājanagai, Chāmarājēśvara temple	5,300	0	0
18	Seringapatam, Gumbaz . .	2,150	0	0
19	Do Nāṭyanasvāmī temple ..	2,911	0	0
20	Yelandur, Gauṇīsvara temple .	764	0	0
21	Hosakeredēvarapura, Lakshmīnarasimha temple	771	0	0
22	Harihar, Hariharēśvara temple .	304	0	0
23	Ambuga, Channakēśava temple .	175	0	0
24	Holenarsipur, Lakshmīnarasimha temple .	98	0	0
25	Sravanabelagola, Kalyāna-mantapa ..	230	0	0
26	Doddagaddavallī, Isvara temple	366	0	0
27.	Halebīd, Hoysalēśvara temple ...	2,500	0	0
28	Bēlūr, Channakēśava temple ...	5,100	0	0
29	Jāvagal, Lakshmīnarasimha temple	1 844	0	0
30	Hārnahallī, Chennakēśava temple ..	1,326	0	0

MONUMENTS, ETC, INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY AND
HIS ASSISTANTS DURING THE YEAR 1934-35.

(Asterisk denotes Protected Monuments)

Tumkur District	Aialaguppe—	Chennakēsava temple Kallēsvara temple
Bangalore District	Malūrpatna—	Amṛtēsvara temple *Nāīāyanasvāmi temple Varadaīāja temple Chaudēsvara temple Isvara temple
	Kūdalūr—	Śrī Rāma temple Mangalēsvara temple
	Chickmalū—	Śrī Arkēsvarasvāmi temple Gōpālasvāmi temple Kallēsvara temple
	Dodamalū—	Kailāsēsvara temple Apramēya temple
	Channapaṭna—	*Timmappa Rāj Uis Mansion Lakshmi-Nārāyana temple Nīlakanthēsvara temple 'Akkalshah Khadrī Darga Makan 'Syed Ibrahim's tomb Fort Dool Varadaīāja temple
	Abbū—	Brindāvana
	Closepet—	'Sir Barry Close's Monument
	Bangalore—	Venkataīamanasvāmi temple Tipu Sultan's Palace Delhi Gate, Fort *Gangādhārēsvara cave-temple, Gavipurī *Kempe Gaūda's Watch Towers *Basavangudi Bull temple Bugle Rock Lāl-Bāgh *The Cenotaph Sōmēsvara temple, Ulsū
	Malleśwaram—	*Mallikārjuna temple and Boulder Inscription
	Ardeśahalli—	*Inscription stones
	Kundāna—	Hill
	Dēvanahalli—	Āñjanēya temple Birth place of Tipu Sultan Khās Bāgh
	Gangavāra—	*Sōmēsvara (Tabbalēsvara) temple

Kolar District

Kaivāra— *Amalanārāyana temple
 Bhīmēśvara temple
 Nakulēsvara and Sahadēvēsvara temples

Rahmāngai— Hill fort

Ālambugu— *Thumalanāthasvāmi temple

Siti— Bhairava temple
 Srīpatīsvara temple

Kōlāi— Sōmēśvara temple
 *Kōlāiamma temple
 *Makbara

Kurudumale— Sōmēsvara temple
 *Vināyaka temple

Āvani— Rāmēsvara and other temples

Mysore District

.. Seringapatam— Old Masjid
 Old Garrison Hospital
 *The Breach and Monument
 Delhi Gate and Bridge
 *Dungeons
 Jibi Gate
 *Ranganātha temple
 Rāja's Palace
 Swinging (De Havilland) Arch
 Coronation Building
 Narasimha temple
 Memorial Hall
 Tipu's Palace
 Gangādhareśvara temple
 Water Gate
 *Place of Tipu's Death
 *Inman's Dungeon
 Wellesley Bridge
 *Jumma Masjid
 Bangalore Gates
 South-East Fort Wall
 Flagstaff Cavalier
 Tipu's Racket Court
 Elephant Gate
 Sōmalinga Gate
 *Darya-Daulat
 Kaul Bazaar
 *Obelisk
 Catholic Cemetery
 Col. Grimstone's Tomb
 Abbe Dubois' Church
 Bailey's Tomb
 *The Gumbaz

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Lal-Bagh
Mantague's Tomb
Abba Garden
Scott's Bungalow
Doctor's Garden
Mysoie Gate
Garrison Cemetery
Peñāpatna Bridge
Rānī's Tomb

APPENDIX "B".

List of Photographs taken during the year 1934-35

Sl No	Size	Description	View	Village	District
1	12" x 10"	Channakesava temple	View from North-east	Belur	Hassan
2	Do	Do	Do another	Do	Do
3	Do	Do	Do another	Do	Do
4	Do	Do	View of Naganayakana Mantapa	Do	Do
5	10" x 8"	Do	View of the temple from top of Gopura	Do	Do
6	12" x 10"	Hoysaleswara temple	View of the East middle portion when dismantled	Halebid	Do
7	10" x 8"	Do	Do	Do	Do
8-11	12" x 10"	Do	West view	Do	Do
12-14	Do	Do	Ceilings	Do	Do
15-16	8½" x 6½"	Do	Friezes	Do	Do
17	Do	Do	West view	Do	Do
18	Do	Do	Figures in the railing	Do	Do
19-20	6½" x 4½"	Do	Hoises	Do	Do
21	Do	Do	North-east doorway	Do	Do
22	Do	Do	West view	Do	Do
23-24	Do	Do	Inscription stone	Do	Do
25	10" x 8"	Gomatesvara figure		Sravanabelagola	Do
26	Do	Narayanaswami temple	South-east view	Malurpatna	Bangalore
27	Do	Amritesvara temple	North-west view	Do	Do
28	Do	Chaudeswari temple	Toranagambha	Do	Do
29	Do	Do	Viragal	Do	Do
30	Do	Ramaswami temple	Stone figure	Kudalur	Do
31	8½" x 6½"	Aprameyaswami temple	Gopura	Malur	Do
32	Do	Do	Aprameya	Do	Do
33	6½" x 4½"	Do	South-west corner	Do	Do
34	Do	Do	Ambegalu Krishna	Do	Do
35	Do	Kailaseswara temple	Front view	Do	Do
36	Do	Do	View of Mukhamantapa	Do	Do
37	Do	Do	South-west view	Do	Do
38	8½" x 6½"	Gopalakrishna temple	Gopalakrishna figure	Chickmalur	Do
39	6½" x 4½"	Do	South west view	Do	Do
40	Do	Brindavana	East view	Abburi	Do
41	Do	Thimmapparaja Urs, Mansion	Front view	Channarayana	Do
42	Do	Do	Doorway	Do	Do
43	Do	Syed Ibrahim's Tomb	South-west view	Do	Do
44	Do	Old Fort-gate	Do	Do	Do
45	Do	Close's Monument	Front view	Closepet	Do
46	Do	Venkataramanaswami temple	South east view	Bangalore	Do
47	8½" x 6½"	Tipu Sultan's Palace	Front view	Do	Do
48	Do	Fort gate	South view	Do	Do
49	Do	Gavi Gangadhareswara temple	View from North-east	Do	Do
50	Do	Kempambudhi tank and Kempe Gauda's tower		Do	Do
51	6½" x 4½"	Lal-Bagh	Flower gardens	Do	Do
52	Do	Cenotaph		Do	Do
53	8½" x 6½"	Public Offices	South-east view	Do	Do
54	Do	Do	North east view	Do	Do
55	6½" x 4½"	Do	South east view	Do	Do
56	Do	Seshadri Memorial Hall		Do	Do
57	Do	Museum		Do	Do
58	8½" x 6½"	Central College		Do	Do
59	Do	Tata Institute		Do	Do
60	6½" x 4½"	Do		Do	Do
61	8½" x 6½"	Do	Statue of Tata	Do	Do
62	6½" x 4½"	Do	Do	Do	Do
63	Do	War Memorial		Do	Do
64	8½" x 6½"	Fort wall		Devanahalli	Do
65	Do	Fort gate		Do	Do
66	6½" x 4½"	Ambaji Durga		Chintamani	Kolar
67	Do	Amaranarayana temple	South east view	Karvara	Do
68	Do	Do	Pillar in Navaranga	Do	Do
69	8½" x 6½"	Do	Porch	Do	Do
70	Do	Bhimeswara temple	South east view	Do	Do
71	Do	Rahmangarh		Do	Do
72	6½" x 4½"	Bhanaya temple	Side view	Siti	Do
73	8½" x 6½"	Someswara temple	Do	Kolar	Do
74	Do	Do	Interior	Do	Do
75	Do	Do	Ceiling of Mahadwara	Do	Do
76	6½" x 4½"	Do	Mukhamantapa	Do	Do
77	Do	Do	Kalyana Mantapa	Do	Do
78	Do	Kolaramma temple	Kolaramma figure	Do	Do

List of Photographs taken during the year 1934-35—*concl'd.*

Sl No	Size	Description	View	Village	District
79	8½"×6½"	Somesvara temple	South-view	Kurudumale	Kolar
80	8½"×6½"	Do	Figures	Do	Do
81	6½"×4½"	Do	Pillar in porch	Do	Do
82	8½"×6½"	Ganapathi temple	Ganapati figure	Do	Do
83	6½"×4½"	Do	Kartikeya figure	Do	Do
84	Do	Bharatesvara and Angadesvara temple	Door ways	Avani	Do
85	8½"×6½"	Lakshmanesvara temple	Interior view and Dipastambha	Do	Do
86	Do	Do	View from Northwest	Do	Do
87	6½"×4½"	Durga figure	Do	Do	Do
88	8½"×6½"	Nandi hill	View from east	Nandi	Do
89	Do	Narasimha temple	Kanthirava image	Seringapatam	Mysore
90	Do	Darya Daulat	Interior	Do	Do
91	Do	Do	Battle scene	Do	Do
92	Do	Do	Tipu and Hyder	Do	Do
93	6½"×4½"	Do	South west view	Do	Do
94	8½"×6½"	Monument and breach	Do	Do	Do
95	6½"×4½"	Fort gate	Delhi gate, North view	Do	Do
96	Do	Do	Do South view	Do	Do
97	Do	Dungeon	Exterior view	Do	Do
98	Do	Do	Interior view	Do	Do
99	Do	Water gate	Do	Do	Do
100	Do	Elephant gate	Do	Do	Do
101-102	Do	Cauveri sopana	Do	Do	Do
103	Do	Wellesley Bridge	Do	Do	Do
104	Do	Tonnur tank	View of the sopana	Tonnur	Do
105	Do	Do Sala figure	Do	Do	Do
106	Do	Do View of temple from tank bund	Do	Do	Do
107-108	8½"×6½"	Copper plate inscriptions of the Kadamba King Ravivarma	Do	Do	Do
109	6½"×4½"	Do seal	Do	Do	Do
110-113	Do	Sringeri copper plates	Do	Do	Do
114-118	8½"×6½"	Copper plate inscription of Chalukya King Rajaditya	Do	Do	Do
119	6½"×4½"	Do seal	Do	Do	Do
120	8½"×6½"	Hebbalguppe stone inscription of Duggamara	Do	Do	Do
121	10"×8"	Basavatti stone inscription of Sriparusha	Do	Do	Do
122	8½"×6½"	Paschimavahini stone inscription of Vidyaranya	Do	Do	Do

APPENDIX "C"

List of drawings prepared during the year 1934-35 —

- | | | |
|---|-------------------------------|---|
| 1 | Mysore State Map | |
| 2 | Halebid, Hoysalesvara temple | Elevation and plan of central niche |
| 3 | Bēlūr, Kēśava temple | ... Elevation of a pillar. |
| 4 | Do do | ... Garland-like designs on trunk of pillars. |
| 5 | Amritāpur, Amritēśvara temple | Site plan |
| 6 | Do do | . Compound wall |

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